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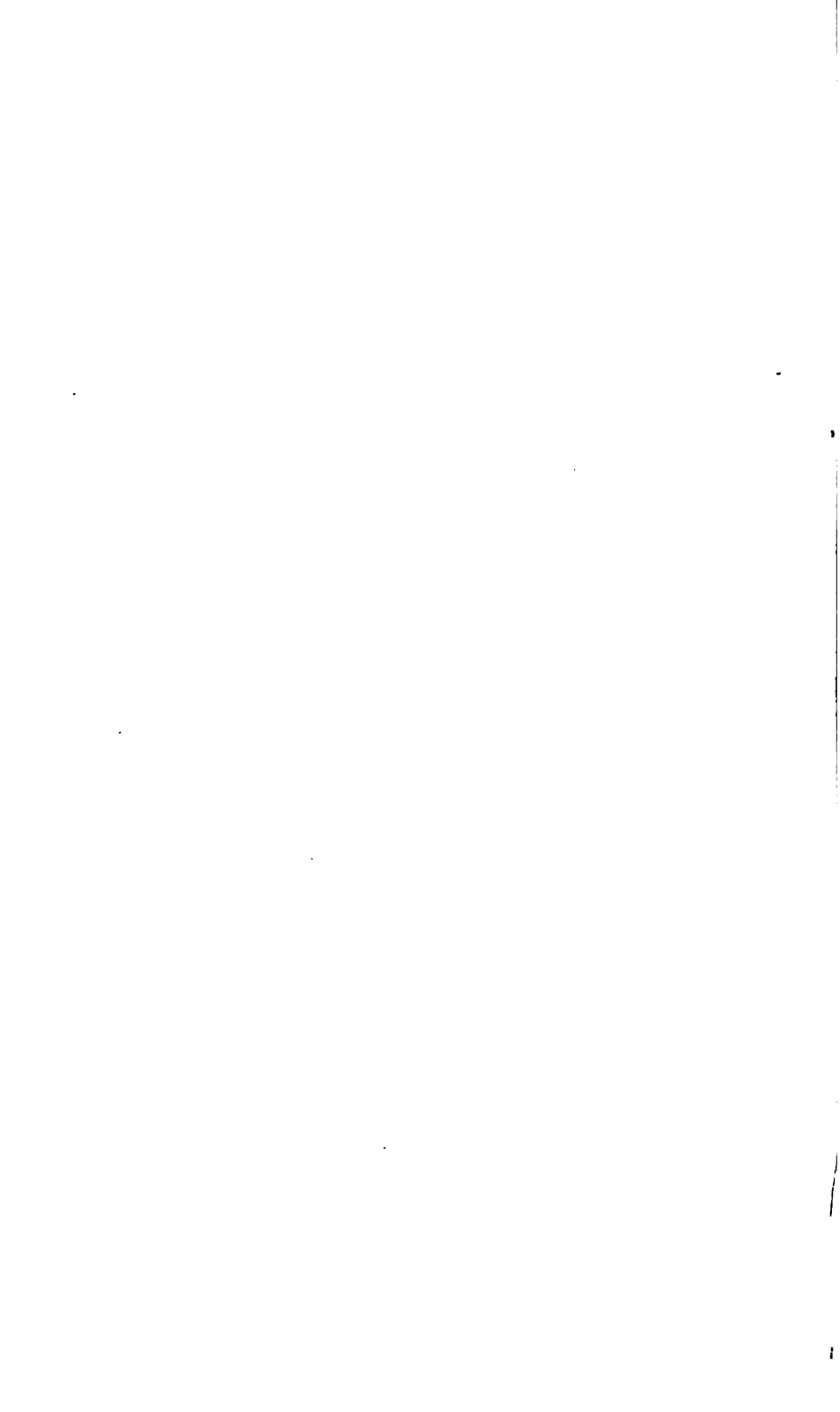
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[No. I.

HINTS TO PARENTS,

ON THE

CULTIVATION OF CHILDREN,

IN THE

SPIRIT OF PESTALOZZI'S METHOD.

FOURTH EDITION.

LONDON:

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HINTS

TO

PARENTS.

THE aim of Pestalozzi, is to excite in **PARENTS** the desire to take advantage of the invaluable opportunities afforded in the **DOMESTIC CIRCLE**, for fostering the infant mind in the simple, pure, and artless way which nature has traced ; to inspire them with a sense of their **DUTY**, and of the widely extended and important consequences resulting from the neglect or the fulfilment of this duty.

From an early domestic development of **HAND, HEAD, and HEART**, the happiest results may be expected.

Affectionate and provident **PARENTS**, who have the courage and the prudence to leave the beaten road, and themselves to cultivate

the tender plants entrusted to their care, who, under a deep feeling of their responsibility, endeavour to acquit themselves of the great debt imposed on the parental office, may hope to experience in the performance of their sacred work, in their own hearts, in their children, in their home, an earthly Paradise, and to be amply repaid by the future produce.

Many infants are, in point of education, either entirely neglected, or when taken care of, this care is misapplied by those who are unacquainted with the proper method of developing the infant faculties; consequently, their most zealous exertions cannot lead to the wished-for results.

In regard to the former case, a serious appeal might be made to those unnatural Mothers who neglect their tender offspring, by not attending *personally* to EDUCATION: but as it may be presumed that every Mother must know what is the most sacred duty assigned to her, I shall withhold my reflections, and endeavour to shew, what remedies can be applied in the second case, and in what manner a Mother should treat her little ones according to Pestalozzi's principles.

I shall now merely give a few general hints, but may hereafter assist Mothers with elementary exercises, adapted to the nature and capacities of the youngest children.

These exercises, it is hoped, may enable Parents to develop the faculties of their little ones, to give them a taste for useful knowledge, to awaken and direct the feelings of the heart; to bestow a physical, mental, and moral education in the spirit of what Pestalozzi calls the domestic or fire-side circle, provided they be judiciously administered.

When the child begins to notice objects and sounds, his faculty of intuition must be cultivated. The mother repeatedly and distinctly pronounces the name of every object upon which he fixes his eyes. If it is possible she lets him handle the object, and notice whatever can be noticed respecting it by means of the senses. In order to increase his power of sight, she frequently shows him more distant objects in nature, and leads him to observe many things **ESSENTIAL** to them. In a similar manner, the power of hearing and feeling may be excited. But whatever is done should be by slow, or rather *imperceptible* degrees. Particular care must be taken not to

fatigue or disgust, by pressing him beyond his wishes or his powers : every little exercise should be made agreeable and cheerful, with the view of creating in the tender mind a *desire* and a love for instruction. The affections alone are the cause of all knowledge : what we do not love, we scarcely ever attain.

When a child can pretty well pronounce words and short sentences, his Mother chooses some object likely to interest him ; shews him the whole of it, lets him try distinctly to repeat the name of it ; then analyzes it, by simply naming all its essential properties, as form, colour, weight. The object is handled, looked at in every direction, and, if possible, his sense of hearing is exercised upon it. As the mental powers gain strength, all *particulars* of objects are denominated ; and he is encouraged to repeat them, articulating distinctly every word.

Whatever the Mother imparts, should be in a cheerful, affectionate manner ; and these little exercises will not fail to become a most agreeable occupation*.

* * Une chose essentielle, la seule essentielle, pensez-y-bien, jeunes Mères, c'est que votre enfant, vous préfère à

She continues the same course of exercises until he is completely master of them, when he may be rewarded by being allowed to perform the part of the Mother towards his younger brothers and sisters. After giving her little lecture on some product of art, she may turn their attention to some object in nature, as more particularly interesting and likely to fix the young attention; with the precaution, however, in analyzing any object, not to go beyond the essential properties, as this will serve rather to confuse and tire, than to improve and amuse.

Exercises may also be given with small wooden cubes, oblongs, narrow slips of wood of different lengths, cones, squares, pyramids, or other figures.

The Mother points out and denominates every thing respecting their form, superficies, angles; their length, breadth, and thickness; and encourages her child to endeavour by degrees to do the same. She afterwards alters the position of the figures, and asks what

tout; que ses plus doux sourires, ses empressemens les plus vifs soient pour vous seule, et que de votre côté vous ne préférerez rien à lui." PESTALOZZI.

changes have been made; she produces, by placing the figures together, different bodies, and asks, what new forms have been produced? The child himself may be led to take pleasure in these attempts, and to give an account of what he has done.

After he has been exercised in this amusing and instructive occupation, he may go a step further, and be led to *compare* the size of figures, and to measure them by the eye. In the beginning, small triangular figures, cubes, &c. that fit well together, and of which larger triangles and cubes may be composed, will serve for this purpose.

This exercise may be continued for *years*, and be accompanied by letting the Child copy designs in increased or diminished proportions, according to a given standard.

Much will depend on a *gradual* practice, and on the precaution of *not hurrying* from one exercise to another, but dwelling on each until it is perfectly mastered.

As soon as the pupil is capable of managing a pencil, the Mother may draw before him lines of different descriptions, which he may endeavour to imitate with chalk on the slate.

This should be continued till he is able to

draw a straight line in different directions. She then lets him try to draw a line twice as long, and parallel with the former; the Mother and Child do the same thing, and always proclaim, the Mother what she has done, and the Child what he has tried to do.

In this manner they gradually proceed to lines, three, four, six times as long. Single lines may then be united into the various angles, not however advancing one step, until he can name each sort of angles, and imitate them pretty correctly on the slate. FORM and LANGUAGE must always go hand in hand, as this will give to the Child the important habit, in which he cannot be too early initiated, of expressing himself on all occasions readily and correctly. These operations may possibly be hereafter more minutely described in a series of elementary geometrical exercises.

The hand by the practice of lines having acquired a certain degree of steadiness and dexterity, writing is greatly facilitated. Reading and writing should not be taught as separate exercises, but should always accompany each other*.

* These exercises should be performed with chalk, on a

LANGUAGE and FORM being thus cultivated, the relation of NUMBERS ought by no means to be neglected. Small wooden cubes are ranged in a row, and the Mother counts them over, first as far as 4, 6, 8, 10, afterwards to 20. The child repeats the operation forward and backward, till he is perfect. One, two, three, are successively taken away and again added; two or more squares are formed; and compared, to see by what one is greater than the other. A number of cubes is divided into several equal parts; each of these parts is doubled, tripled, quadrupled, &c.

These and many other exercises can be continued for a length of time within the number of twenty, with every variety of application in adding, subtracting, multiplying, and dividing, and will lead to important results. The little pupil will be enabled, first by way of intuition, and hereafter without it, to determine, if one cube has been added, how many more must be added in order to produce a square; or if one has been taken away, how many more must be taken

board, or better still a *slate*, 3 or 4 feet square, placed upon an easel.

away, if a square is to remain; then if two be added, or two taken away, &c.

By means of this easy and intuitive exercise he will be prepared, and in time enabled to extract the square root by head.

As soon as he can count with cubes or with other small bodies, the Mother may proceed to the series of exercises hereafter to be given; in regard to which a few short observations may be useful.

1st. These exercises are intended as a preparatory step to Arithmetic, making the pupil distinctly conscious of what he is doing when calculating. The power of combining numbers should not be debased to a mere mechanical operation, with little or no exercise of the mind.

2d. These exercises should not be shortened or hurried over; which would totally destroy the end in view; experience having shewn, that a gradual and well connected progress only can give that clear insight, and intuitive perception, which in time will enable the pupil to solve with facility the most complicated problems.

3d. Reasons should be accurately given for each step in the proposition.

4th. Knowledge of numerical combination, knowledge and imitation of forms, and knowledge of a just and correct denomination, or NUMBER, FORM, and LANGUAGE, should be cultivated HARMONIOUSLY, and not one in preference to another.

Should a Mother undertake these exercises with Children of a more advanced age, let her still begin from the first elements ; in which, however, she may proceed with a quicker step, as children of this age are more conscious of what they are doing ; though they never ought to leave off any exercise, until they can give it readily, and with precision, to others.

If any one imagine that so many precursory steps, so many repetitions in the introduction to calculation are superfluous, it may be observed, that this is the first fundamental exercise of the power of THINKING*.

The Mother may now proceed in shewing the grammatical difference of words. She explains by degrees in an easy and familiar way

* " Je considère l'arithmétique non seulement comme science, mais comme moyen de développer l'intelligence de l'enfant, de former son jugement et de l'habituer à raisonner juste." RIVAIL, *disciple de Pestalozzi*.

the meaning of the terms substantive, adjective, verb, adverb, &c.; and desires her pupil to write the description of one of these words on the slate, and below it a series of three or four words corresponding, she doing the same. The words are compared with the description, and the child is led by developing questions to discover *where* and *why* he has failed.

This exercise is continued until he can exactly and readily explain the difference between these words. The substantives and verbs are then considered, with regard to their changes; after which, he is encouraged to find out a series of examples. Next to these exercises, the principal rules of grammar are illustrated.

The child may then endeavour to form one or more phrases, by which the rule is put in practice; and should he not succeed, she herself invents a sentence, and lets him repeat and write it, omitting the word exemplifying the rule, which the child may find out, and put into its proper place. More difficult exercises may be given to children whose thinking powers have been developed and strengthened to a certain degree; for instance, the Mother lets them read a short but interesting moral tale, and dictates the same

to them some days after, omitting here and there a principal part; at each omission bidding the children leave a space in their writing, to be filled up afterwards.

Having been exercised in the application of the principal rules of grammar, and being capable, upon looking over what he has done, of correcting the errors committed, the pupil should daily be exercised in giving a written account of any thing he has heard or seen. The Mother marks, with a certain sign, all grammatical errors; with some other sign all expressions that are not sufficiently clear, and by questions in the margin, assists him in the recollection of any circumstance which may have been omitted in his description.

During the time that the Mother endeavours to engage her little ones in this useful and entertaining manner, let her, by all means, pursue the same occupation; the attention of the child will be doubled, and his exercise appear far more important, when he sees that his Mother is interested and occupied like himself. The attention of children is never exclusively fixed on what the instructor is endeavouring to teach, unless they see the instructor's attention exclusively turned to-

wards them ; and *vice versa* : the instructor is not only prevented from directing his entire attention towards the pupils, when he is engaged in any other occupation, but, what is still an evil of greater magnitude, teaching will probably be considered a subordinate occupation, if not a troublesome interruption ; instead of engaging, as it ought to do, and to be profitable must do, the undivided powers of the mind, and the affections of the heart.

If a Mother has a musical ear and taste, she sings before them simple tones, in melodious succession, encouraging them to sing after her.

Two rules in cultivating the musical power should be observed.

1. Let them hear nothing but what is harmonious.

2. Make them feel, and mark themselves, what is harmonious ; but do not define either musical beauty or harmony. Parents will, of course, be scrupulous as to the purity of the sentiments, and guard against the productions of the music-shop.

Thus far, at least, is every Mother capable of training her children, if she only have a determined wish to perform her duty ; and SHE WILL perform it, as soon as she is per-

suaded that no one can go through these elementary exercises so judiciously, so cheerfully, so successfully, as a MOTHER, who, by means of her maternal kindness and anxious affection, will vivify and fertilize, what, in other hands, might appear the dullest, the most sterile subjects of instruction ; who will acquit herself of this labour of love, with a skill, which the best and most zealous governesses can only hope to attain, by persevering practice, under the guidance and encouragement of a tender and judicious mother. Does any individual love a child like its own Mother ? Can individuals be hired to love ? Can money purchase love ? There is no other power than *Love* to be employed in the first development of the faculties ; the heart of the child must be acted upon by the heart of its Mother. What in nature is so strong, so potent, as a MOTHER's love ? Only tell her what she can do, and what she must try to accomplish, and she will, ere long, make an effort to attain the end. Should any Mother have become so perverted by her intercourse with a corrupt world, as to imagine that she is prevented by want of time—of time to acquit herself of her most important earthly voca-

tion, her situation must be truly distressing, and cannot but excite our commiseration*.

Has the mind of a Mother been cultivated in youth ; has she acquired knowledge and accomplishments, not for the purpose of idle display, but for the better discharging the duties of her future vocation ; has her heart been trained in the principles of Christianity, and her life devoted to its practice, she will go still farther, in training the minds and in cultivating the hearts of her children, preparing them to pass through this world uninfluenced by its maxims, undazzled by its false glory, undebased by its follies, and uncontaminated by its vices : and more particularly, is it incumbent on her thus to act, in regard to her Daughters, who should be led to consider it as their indispensable duty, and supreme delight, one day to take their turn in this great work of humanity, communicating to others what they had received, either in their own families, or, should they not be destined to marry, in the families of their brothers and sisters, to whom *such* assistance would be invaluable."

* Point de Mère, point d'enfant.

Thus Mothers, instead of seeing their unmarried daughters passing through an existence, without aim, without interest, solely occupied in *self*, would witness the *personal* exertions of their daughters in that high, most useful, and (properly understood) most interesting pursuit, Rational and Christian Education; for insignificance, weariness, and melancholy, substituting Dignity, Usefulness, and Happiness. The desire to communicate good as far as our power extends, is a heavenly desire. No Christian, let his rank or fortune be what they may, is at liberty to live to himself; indeed, the more we possess of the gifts of God, the higher obligation are we under of devoting them to the glory of the Giver, and to the service of our fellow-creatures: love must be the governing spirit of Christians. Let Mothers, in justice to their Daughters, ever keep these considerations in view.

For cultivating the *moral* principle, the Mother must, 1st. endeavour to excite in the heart of her child, GRATITUDE, FAITH, and LOVE; and this will be easy, as every Mother is possessed of the means. Maternal affection is the powerful spring by which she can put the child's Heart into action, and give a just

direction to all his internal feelings and affections*.

2d. She must accustom her child from the earliest infancy, to an unconditional, prompt, and cheerful obedience.

3d. Let every Mother, by practice as well as by precept, endeavour to act so as always to present to him the moral law, by intuition; a child has not only a quick *ear*, but a quicker *eye*, than we generally believe. No success can be expected in education, till we abandon a religion of words, and take up that of actions; till doing supersede talking; till we have more practitioners than preachers.

4th. The heart and imagination must be preserved pure and undefiled; this cannot be done, except children live constantly with their PARENTS.

Why should Parents banish their children from their tables, and condemn them to as-

* “ *Mères, soignez vos enfants ; j’aurois honte de dire, aimez les ; mais je le répète, veillez sur eux avec une attention soutenue, il n’est jamais trop tôt de vous en occuper. La providence commence à les diriger dès l’instant où leurs yeux s’ouvrent ; ne tardez pas à seconder la Providence.*”
PASTALOZZI.

sociate with those from whom they will in all probability acquire not only bad manners but bad ideas? Parents must, of course, prescribe to themselves simplicity in the regulation of their table, discountenance uncharitable and unprofitable discussion, and introduce such topics only as will tend to promote moral and intellectual improvement. And would not this self-government, this Christian sobriety of habits, of manners and of heart, this departure from the fashion and spirit of the world, be as advantageous to Parents as to Children?

Great precaution is necessary in the choice of companions, and no book should be allowed, of the utility of which a Mother is not perfectly satisfied, after a scrupulous examination. Practical Mothers probably find few books, even among those of acknowledged superiority, that do not require passages expunging, and pages cutting out. Many authors who write for children, *teach* evil in their zeal to counteract it. The fear of darkness, the dislike and dread of particular insects and other animals, thoughtless cruelties, and various feelings, actions, habits, and prejudices, of which Children who are the companions of

enlightened Parents have no idea, are minutely detailed ; interspersed with suitable admonitions, counteractions, advice, and ridicule.

In families where Parents perform their duty, books of this description, so far from being necessary, would be positively mischievous : where poison has not been administered, antidotes are not required : and in Families where Children receive their early education in the nursery, the housekeeper's room, and the stable, books will be found powerless to conquer early habit and evil example.

The minds and bodies of Children should be kept in constant activity, by instruction, by gymnastic* and other corporeal exercises and amusements, all tending to some useful end.

The slips of wood, cubes, oblongs, measures, &c. and every article used by the pupils, should as far as possible be of their own making.

The various employments of the workshop (of course including mechanics,) and the

* See a French work lately published by M. Clais, also an English one by an officer, on gymnastic exercises.

garden, *under direction*, will be found the most agreeable and useful of their active recreations ; and capable of affording exercise for HAND, HEAD, and HEART. Some practical as well as theoretical knowledge of the arts of life, would be of more value, and would serve as a better preparation for the duties of manhood, than idle, aimless, or mischievous sports ; unprofitable at the moment, and indisposing to the studies which are to follow.

The moral principle may be further strengthened by giving them a habit of punctually fulfilling their daily duties, thus teaching them the inestimable value of time ; of respecting other people's property, and particularly the property (however intrinsically trifling) of their young companions ; of kindly supporting their infant brothers and sisters ; of voluntarily renouncing and denying themselves comforts and amusements, in order early to acquire a certain degree of self-command, of humility, and of Christian affections, by accustoming them to reflection, and gradually training them to consider the *end* of every action : this habit will not only save them from many follies and errors, but

will lead in time to a conscientious employment of every talent; to that

“Wisdom, whose fruits are purity and peace.”

But all directions will be utterly thrown away, unless *the child pass the day under the active superintendence of the Mother, or of some intelligent relation, residing in the family, and participating with the Parents in its welfare.* Wo to the Mother who is obliged to abandon her children during the greater part of the day to domestics and hirelings—no, not obliged,—there is no duty so imperious, no social convenience, no fashionable custom so commanding as to oblige her; *for maternal care precedes all other duties**: a proper discharge of the *maternal duties* is essential to the peace, the good government, and to the present and future virtue and happiness of a family; wo, therefore, to the Mother who thus voluntarily abandons her little ones.

* “La nature vous crie de soigner vous-même votre enfant, ne l’abandonnez donc point à des mains étrangères; y-a-t-il une autre creature qui puisse remplacer une Mère?”
PESTALOZZI.

She may for ever renounce the sacred and delightful task of educating them to morality, of rearing up in their hearts the sanctuary of virtue; of training them to think and act according to the laws of Christianity; she may leave them to her domestics, or to their governess, and cease to be a Mother, in every sense of the word! Let none imagine that *giving birth to children gives a title to the honourable name of MOTHER!* None can justly claim it, but she who endeavours to gain from her child the *fulness of love, faith, and gratitude.*

To every unnatural Mother these endearing affections of her children's hearts are lost, and, to her shame, bestowed on the nurse, on the governess, or any other person who is most occupied with them, who best nurses, entertains, and instructs them; and from whom they experience most acts of kindness, attention, and benevolence.

With the loss of the child's affections, the Mother also loses her claim to that unconditional obedience, which, if not founded upon the purest sentiments of humanity, will change into a kind of despotism, paralyzing and deadening every moral principle.

A Mother, who neglects to observe and

superintend her child, will lose all influence over him, and continually be at a loss in choosing means best adapted for cultivating the principles of morality within him. "Alas! thou poor and abandoned child! She who gave thee birth is alive, and yet thou hast no mother!" Although she should introduce into her family the most approved methods of instruction, with all the Pestalozzian exercises, and could abandon her little ones during the greater part of the day, she would have the *appearance* of a good Mother, but be far from being one in reality.

A Mother, who sacrifices maternal duty to the follies and vanities, the sensual pleasures and idle diversions of the world, will never be able to excite in her children religious sentiments; which, however, she alone *can* do, and therefore *ought* to do.

A child should not be left in the first period of its development to the action of its own will: its moral guardians, its PARENTS, must guide the infant will till obedience has raised delight, and it feels it has done right: this feeling is a fruit of the development of the Godly principle in a child, and it is only by a continuance of the operation of this di-

vine force that the child's *sensual* will becomes *moral*; and it finds in itself an inward guide, which incites it to its ultimate end.

To diminish the power of the sensual will, and to animate the activity, energy and operation of the Godly principle, is the grand secret of Education, and requires the tender, skilful hand of PARENTS devoted to their Duty*.

Gratitude, faith, and love are excited within the child, by acts of kindness and love. By means of them, his Mother appears to him as a higher, but, at the same time, as a benevolent power; she consequently becomes to him a representative of the Deity, before he knows the Deity, and these sentiments constitute what may be called the elements of religion.

The name of God is mentioned as the common FATHER OF ALL; to whom his Parents are indebted for every blessing they possess:

* "Le seul fondement solide et vrai de toute moralité se trouve dans les premières relations de la Mère et de l'Enfant. Mères, songez-y bien, c'est de vos soins, c'est de votre influence sur vos nourrissons que dépend leur avenir. S'il vous appartient de donner une direction juste à leurs premières idées, il vous appartient à plus forte raison de développer et de fixer leurs premières sensations et affections morales." PESTALOZZI.

he must therefore serve and love God, and the desire to please Him must be the motive of every action.

Every propitious event, every physical and spiritual blessing, is attributed to God. Each time he has performed some good and moral deed, the child is reminded of God; for any sort of succour, protection, comfort, and bounty, thanks are rendered to God, in the presence of the child, from the fulness of the heart. The Mother occasionally prays, in an earnest, unaffected manner before him, shewing, by all her words and actions, that nothing is, or can remain, hidden before God; and that the study and delight of her life is always to act in conformity to His will*.

As to the historical part of the Bible, the following hints may be useful.

She should keep her children as long as possible in Paradise, or in a world of innocence, where sin is unknown, and consequently, omit the histories that give an account of bad men, and wicked deeds.

It is an important principle in education to

* "Quel enfant pourroit ne pas croire au Dieu que sa Mère invoque, au Dieu qui prend soin de sa Mère, comme sa Mère prend soin de lui?" PESTALOZZI.

practise the tender heart and mind in *good*, and thus lay the foundation deep and firm before evil be introduced.

We may then reasonably hope that the love of good, and the hatred of evil, will be strong and lasting,

Whereas by an injudicious haste prematurely to develop to evil, by acting upon the mistaken notion that the mind should be early introduced to depravity, that the knowledge of the world, as it is called, that is, a knowledge of its follies, its errors, and its crimes should be familiar to the young mind, we destroy tenderness of conscience, and prepare the soil for the reception and growth of the tares which the enemy is ever on the watch to sow*.

When she has selected the parts which she considers as fit to be related, she minutely details all circumstances, which she endeavours to make as intuitive as possible, in order to excite the interest, and to fix the whole attention of her little auditor. This she takes

* "C'est ainsi qu'on verse de bonne heure dans son jeune cœur les passions qu'on impute ensuite à la nature, & qu'après avoir pris peine à le rendre méchant, on se plaint de le trouver tel."

some future opportunity of encouraging him to repeat, yet without pressing him, if he should not be inclined.

It would be more advisable to persuade him to relate it to one of his younger brothers, sisters, or companions, as in this manner it would have less the appearance of a lesson.

When sin and perverseness can no longer be concealed, she points out the dreadful consequences of disobedience, and the evils that have arisen from perverse desires and passions in the histories of wicked men. Then may be mentioned the name of Jesus Christ, speaking of Him as of the most perfect pattern of every virtue, as of a Being animated with the purest sentiments of filial love, obedience, self-denial, humility, and submission. The Mother tells him, that she herself is far from being what she ought to be, but that she is striving to become so, and that Jesus is to be her pattern for imitation.

She takes care to describe Him as the greatest Benefactor to mankind; that He is all love, wisdom, and goodness; and imparts the history of his life and deeds, as far as is necessary to prove it. This is done in some hallowed and tranquil moment, with all the effusion of endearing maternal love. It may be hoped

that those solemn hours, in which the Mother has dwelt on this subject, must make such an impression on the mind of her child, that the recollection of them, even in a more advanced period of life, will prove most salutary and gratifying. She must shew the most sincere and unfeigned interest for Jesus, as the model of all perfection, who, inseparably united to, and in perfect harmony with God, appeared on earth to be the Saviour of mankind.

Lastly, he is to be made acquainted with the plan of the whole; the Mother showing him the intimate connexion between the Old and New Testament, and in particular how a series of prophecies of the former have been accomplished throughout the history, life, and death of the Saviour, who brought light into the world, and who is the theme of the latter*.

The greater interest and warmth the Mother manifests for the Saviour, the easier will she interest and warm her child's heart; the more she is herself impressed by Christian feeling, the more successfully will she inspire him

* "The Old Testament arranged in historical and chronological order," by the Rev. G. Townsend; "The Church in the Wilderness," "The Church in Canaan," by W. Seaton, and "Sacred History," by Miss H. Neale, may be found extremely useful.

with similar sentiments, and without it never ! Not enough to profess religious sentiments, to feel an interest in the Deity, in Jesus Christ, in his life and atonement ; the Mother must also manifest them before the child, by hourly striving to live up to the rules of Christian perfection.

But, alas ! why is it that children are so frequently indifferent towards the holy precepts and doctrines of our religion ? It is, because Parents set them the example, train them in tempers and habits directly contrary to the spirit of the Gospel, and bend their hearts more towards earthly than heavenly objects. Religion exists in their heads, but the world has possession of their hearts.

May any such Mother tremble at the moment when her children will rise up against and reprove her for having taught them to copy the frailties, to conform to the ways, and to admire the wisdom of a world, which the Christian religion characterizes as foolishness, calls upon us to despise and renounce ; and warns us to strive to enter through the STRAIT gate into a life of everlasting happiness and glory. Better for her she tremble now, than hereafter !

Thus far have I endeavoured to give some general though *very slight* and *imperfect* idea of parental instruction, or, as the venerable Pestalozzi, the friend of Parents and of Children, calls it, the instruction of the *fire-side* or *domestic circle*, a most important period of the child's life.

But every attempt at giving advice, laying down rules, furnishing exercises, &c. must necessarily be wanting in the *spirit*, which can alone exist in the administration*.

A child's mind must be awakened by its instructor's MIND, not by its instructor's book—life must act upon life—the heart is the seat of life, and the heart of the child must be acted upon by the heart visible in the countenance, the voice, the manner, the whole expression of the instructor.

In order gradually to exterminate the evils which have arisen from neglected or perverted education, children from their *earliest age* must no longer be treated with disregard, but as beings holding a high rank in creation; beings endowed with the heavenly spark of reason, which in the *domestic circle* should be

* Il faut, comme Pestalozzi le demande, en chercher l'esprit, et en oublier les formes.

fostered by the united efforts of the Father, Mother, elder Brothers and Sisters, so as to embrace the *whole* child, or, in PESTALOZZI'S words, to engage at once the powers of HAND, HEAD, and HEART *.

Could PARENTS be inspired with the necessary courage to think for themselves, to use their powers, and *personally* to undertake the development of their children, they would soon find that there is not a more exquisitely delightful office than that of an INSTRUCTOR and EDUCATOR of youth: let

* "Rousseau de ce ton de prophète auquel nul ne peut résister, avoit appris aux Mères la nécessité et la sainteté de leurs premiers devoirs.

"Pestalozzi leur en apprend encore mieux l'étendue et la dignité; il leur fait toucher aux doigts que tout l'avenir de leurs enfans dépend d'elles, et que dans quelques circonstances qu'elles soient placées, rien de ce qu'il leur demande ne leur est impossible.

"Rousseau, gloire lui en soit rendue, par ses pages éloquentes, a su engager les Mères à nourrir leurs enfans. Grâce à Rousseau, il a été permis à Pestalozzi de ne pas supposer que les Mères puissent volontairement se dispenser de ce devoir; ainsi ne le leur recommande-t-il pas; seulement il leur dit, 'Mères, apprenez à vos nourrissons combien le Seigneur est doux; ou craignez qu'ils ne l'apprennent jamais.'

them not imagine that this is a mere assertion, because this feeling is not acknowledged by many of those who call themselves by these names. Let PARENTS become what these profess to be, and they cannot fail to experience in their own heart the reality of the assertion.

If we are to have any improvement in EDUCATION, it must arise from PARENTS undertaking the employment most worthy of man, that of co-operating with divine grace in unfolding the faculties of immortal Beings.

They would not then remain satisfied if they did not see education *continued* in the same spirit by those to whom they might afterwards be under the necessity of committing their children.

Parents who have seized and acted up to the spirit of the Hints contained in this number, may hope for the pleasure of receiving something like the following answers from their children.

What is the first step you would take, if you wished to exercise little Arthur?

I would point to an object, and denominate it.

Should you expect him to repeat after you?

Not at first ; but I would pronounce the name of the object frequently and distinctly, and let him touch it, and then perhaps he would.

If he did not seem inclined to speak, would you endeavour to force him ?

Oh ! no ; because if I did, he would not like me or my lessons, and perhaps he would cry.

You think, then, that it does not answer to force knowledge upon little children ?

No ; if they do not take pleasure in what they learn, they will not improve.

What would you then do ?

I would turn his attention to something else ; and, perhaps, next day, or some other time, he would say the name of the object I had given him in my former lesson.

What is the next step you would take ?

I would name the *essential* properties, as form, colour, weight, and let him exercise as many of his senses upon the object as possible.

When you had sufficiently exercised your little pupil in denominating objects, and observing their *essential* properties, and you found that by your judicious manner of proceeding, his faculties were gradually unfold-

ing, how would you proceed? I would advance to *particulars* of objects; and I would form short sentences respecting them, which he should endeavour to repeat after me, and I would put various questions to him.

In making choice of objects for your little pupil, would you select the print of a lion, a tiger, a ship, a city? Or would you fix upon objects immediately surrounding him, of which he could have an intuitive knowledge?

I would fix upon objects around him.

Give your reasons for so doing.

I think they would be more likely to interest him, and to fix his attention; and that they would be more proper in every respect to unfold in the best manner all his faculties; it is besides more useful to be first acquainted with all around us, before we attempt distant foreign objects.

Do you think that he would be more interested in objects of nature or of art?

In objects of nature. I think he would be more amused, and be able to sustain his attention longer, in observing and hearing about a kitten, a bird, an insect, a flower, &c. than a table, a chair, a bench, &c. although these would make a useful variety.

Do you think that colours would be a good subject for development?

Oh yes! we are all very fond of colours. I would shew him a number of flowers, and mention the colour of each as I pointed to it; after a time I might add the name of the flower to the colour.

Would you shew him any other colours besides those of flowers?

Yes; different coloured wafers, ivory counters, paper, &c. and by degrees he would be able to arrange them, and put those of the same colour together. We are very fond of arranging flowers in this way, and William and I class the different shades of the same colour, but this would be too advanced for Arthur.

What more could you do for him?

I could give him some idea of number, by letting him count his and my fingers, the buttons on our jackets, some cubes, pebbles, &c. &c.; he would then be able to tell me how many colours there were of each sort, and I would gradually advance to ask him, if there were six blue, and four red, how many more blue there were than red, and how many less red than blue; he should afterwards add

both together, and many other nice questions, which I think he would like, because I would always let him see and touch the objects, which would make him certain he was right.

Can you think of any other exercises likely to be useful to your little pupil?

Oh! a great many; I would often ask him what I was doing. I would make dots, and shew him different lines on the slate. I would hold a book upright on the table, then sloping, then flat, and he would like to do the same. I would shew him a square table, a round table, the legs of the table, &c. &c. I would take him to my garden; he should see me weed it, and he might put the weeds in a little basket, then I would tell him he was useful: he should see me sow seeds, water the plants, &c. and I would always employ him as much as I could to help me.

Would it make you happy to have such a little pupil?

Oh! very; I love my brothers and sisters dearly, and I am very fond of teaching them any thing I know.

A child, whose thinking powers have been called into action, and his spiritual nature developed, who has been properly taught,

will delight in teaching, and will be able to teach; and this is a most valuable power, one that would contribute more to the real improvement and genuine happiness of mankind, than any other; a power, possessed by few, because the manner in which education has been conducted, has tended rather to close up than to unfold.

When Love suggests, and Truth directs, a result may be expected, that will rouse man to do all he can for his fellow-creatures; that will awaken him to the necessity of using his powers to prevent, instead of wasting them in devising means to cure, or to punish evils which have arisen solely from neglected or perverted education.

“ And such is man. A soil which breeds
Or sweetest flowers or vilest weeds;
Flowers, lovely as the morning’s light,
Weeds, deadly as the aconite :
Just as his heart is train’d to bear
The poisonous weed or flow’ret fair.”

When HAND, HEAD, and HEART are cultivated in harmony, when the Gospel is taken as the rule of conduct, we shall consider the employment of unfolding and directing the

powers of immortal Beings, as the greatest privilege and the highest delight.

He who does not exalt the character of a Teacher of Truth, by considering it as an employment of the FIRST importance, may be said not to know himself, his duty to man, or his duty to God.

[No. II.

HINTS TO PARENTS.

EXERCISES

FOR

EXCITING THE ATTENTION,

AND STRENGTHENING THE

Thinking Powers of Children,

IN THE

SPIRIT OF PESTALOZZI'S METHOD.

THIRD EDITION.

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HINTS

TO

PARENTS.

INFANT cultivation, according to Pestalozzi, can only be successfully undertaken by PARENTS.

Human improvement must begin through *Mothers*; it is through them principally, as far as human agency is concerned, that those evils can be PREVENTED, which, age after age, we have been vainly endeavouring to *cure**.

* I imagine the minds of children as easily turned this or that way, as water itself. LOCKE on Education.

Many Mothers may consider the performance of their sacred maternal duties as too difficult, too irksome an undertaking; they have been so enfeebled, so degraded, by a corrupt education, that it will require a strong effort on their part, to assume the necessary courage, properly to use the powers with which nature has invested them*.

Many may consider it as a matter of small moment, with whom or in what manner the early years of childhood are passed; that patience and good nature are alone requisite in the management of infants; and that the nurse is the most proper person to be entrusted with them. Had these Mothers, in their infancy, not been left under such guidance, had their hearts and their minds been purified, elevated, and rightly directed, they could not have entertained these mistaken, paralyzing, and most pernicious notions. They would have proved, by experience, that

* External appearance is highly cultivated, and little attention given either to the head or heart. Is it wonderful that a young woman so educated, should make but an awkward figure in educating her own children?

Lord Kaimes.

the part assigned to them, though difficult, is yet delightful: they would have learned that the proper development of the infant, requires powers and virtues, and an enlightened never-failing love, of which a Parent only is capable.

But a perverted education has rendered the generality of Mothers equally insensible to the evils to which they expose their children, as to the humiliation of placing themselves under the direction of nurses and governesses: of allowing them to usurp the post, and to fulfil the sacred duties, which *Parents* ought to consider as their inalienable right, and their dearest privilege.

This perverted education has *robbed* them of the fulness of happiness; of their children, their home, their earthly Paradise; of the blessedness, the internal blessedness, a Mother *should* feel, in unfolding the powers of the young immortals committed to her charge.

All this PESTALOZZI would restore; he would RAISE Mothers to a state that would fit them for the performance of their duty: instead of so qualifying their duty, as to LOWER it to their now debased artificial state,

to their *misdirected* pleasures in worldly objects.

PARENTS! impressed with the TRUTH of the fundamental Pestalozzian principle, that females may, under RIGHT guidance, through Divine Grace, become instruments of extensive improvement, and of permanent good, no longer sacrifice your daughters at the low shrine of fashionable folly!

PERSONALLY apply yourselves to their *right* education! Prove your love to those beings for whose future fate YOU are deeply responsible, by unceasingly devoting your best endeavours towards rendering them intelligent, useful, benevolent, and happy, by teaching them to govern their conversation, and to regulate the employment of their time after the laws of reason and piety*. “Dare to approve
“and practise what is your duty and your
“interest, and despise all the vain cavils of
“the world, when set in opposition to the

* Since custom is the principal magistrate of man's life, let men by all means endeavour to obtain *good* customs. Certainly, custom is most perfect when it beginneth in young years; this we call education, which is in effect but an early custom.—*Bacon*.

word and will of your Maker." Train them to look for their rule of conduct in the Scriptures: they will there learn that many things which pass in this world for great, and glorious, and honourable, and much-to-be-sought, are in direct opposition to its precepts, and that true greatness consists in avoiding them; that the passions and opinions sanctioned by fashion, the trifling spirit, the unprofitable way of spending time, the levity, self-love and indulgence, the vanity of costly dress, of pompous equipage, of splendid furniture, the lust of the eye and the pride of life, are all of this world, and directly contrary to the tenour of the Gospel; that it is impossible that a heart and a life devoted to folly, idleness, and vanity, can be an offering worthy of God.

Guard them from imagining that Religion consists in words and professions, in exactness respecting forms, times, and modes; or even in regularly attending places of worship: let them learn that all outward formality is a vain shadow, if not accompanied by a life regulated in every action by the rules of Christianity. Instead of training them to consult the opinion of the world, and to

bow to its dictates, "teach them that there are many popular and fashionable usages, at which Reason smiles, and Religion blushes*;" accustom them to study the New Testament, and from that to learn the right employment of their time, their money, their talents of every kind.

It is from the New Testament that they must learn how to use the world, how to live above it, and in opposition to its spirit: that is the standard which must be taken to educate them in self-denial, humility, love, meekness, charity; which must teach them to cultivate Heavenly tempers; to consider the good of this world as a secondary object, to devote their affections to God, to aspire after Christian perfection; to have an ardent desire and a sincere intention of pleasing God, and of acting in conformity to His will, in every action of their ordinary life.

Were children educated in the *practice* as well as in the profession of Christianity, the world would assume a very different aspect; more than half its cares, troubles, and anxieties;

* *Benson on Education.*

its toils, sorrows, and murmurings; its envyings and repinings, its follies and its crimes, would disappear*.

Before Parents are capable of bestowing this education, they must unlearn many things, and renounce many habits and tempers acquired while they breathed the polluted air of the world; they must dare to be so particular as to act up to the spirit of Christianity, instead of contenting themselves with its mere profession. Instead of leading a heathen life, under the sanction and authority of the world, they must pursue such a course of life as the laws and doctrines of Christianity require. When this newness of heart and change of life takes place, they will be enabled to train their children in wisdom and holiness, to strengthen the good and to subdue the evil passions of their hearts; they will teach them by example to reverence, fear, and love

* In few states of society, under its present imperfection, is happiness very high; and it might not perhaps be easy to assign the particular condition which embraces it in the greatest proportion. But we run no risk in affirming, that a life of fashion is *not* that condition.—*Fashionable World Displayed*.—Rev. J. Owen.

God; to abstain from all that is contrary to His will, to admire and practise every thing that is pious, virtuous, and divine; and by living with them in the constant endeavour to please God, and to deserve His favour, prepare for the glory and happiness of that eternal state which will begin when this transitory life ends. Every day thus spent would be a day of genuine happiness: and could parents be induced to make the trial, they would learn by experience,

“ How sweet it is the growth to trace,
 “ Of worth, of intellect, of grace,
 “ In bosoms where our labours first
 “ Bid the young seed of spring-time burst.
 “ And lead it on from hour to hour,
 “ To ripen into perfect flower.”

In the development of children, the first step is to AWAKEN: but let Mothers ever keep in mind that development must be gentle, gradual; progress imperceptible. Let them beware of forcing what Nature intended should only be brought to perfection in a long course of years. Nevertheless, let them not slumber; but let them, from the earliest period, avail themselves of all surrounding

objects and circumstances, and passing occurrences, to awaken and to strengthen the infant powers, to give moral impressions, and to cherish religious feelings*.

The following Hints are principally intended to suggest that, to the tender and vigilant Mother, incessant opportunities will present themselves for this purpose†.

During the intervals of their more active employments, the Mother points out to her little ones some object, or invites them to examine with her some print, in regard to which she proposes short questions.

She carefully avoids letting them pass too rapidly from one object, or from one print, to another; but arranges her questions so as to fix their attention to each of them for a time, and to encourage them to find out, and to

* So indispensable is it as a preliminary to all improvement, to awaken the dormant faculties, that where this is neglected, no considerable improvement will take place.—*Hints to Patrons of Schools on the Plan of Pestalozzi.*—*E. Hamilton.*

† Selon Rousseau, il faut attendre et guetter le moment favorable pour placer l'instruction, pour inculquer la moralité: selon Pestalozzi, le moment est toujours là, ce moment embrasse toute la durée de l'enfance.

mention, in succession, whatever is to be seen in the object before them. For instance, What do you see at the top of this print? What below? What at the right? At the left? In the middle?

What do you perceive about the tree here represented? And what do you observe about this house? About the roof of the house? Show me the door of the house? How many windows has it? Are they large or small? Do you see any thing else in the picture? I see something more at the top of it; at the right side also there is still something to be noticed; what is it?

When every thing has been pointed out, the print is removed, and the Mother asks, Do you remember, and can you recapitulate, whatever you have seen?

It is desirable that these exercises should be short, with frequent intermissions. She now sends them to run for a few minutes, or desires them to bring something from another room, &c. &c.

At another opportunity she draws the child's attention to such objects as may be near him, asking: What do you see in this room more than once? Name any thing in this room that

is hard, soft, heavy, light, large, small, green, red, white, black, &c. Name the things in this room that you cannot carry away. Which are the largest? Which the heaviest? Name the parts of your hand? of your clothes; of this book; this window; this door, &c. Mention all the parts belonging to your head, articulating each distinctly, and pointing to it at the same time, that Emily may be able to repeat after you.

Describe the situation of your mouth; and say what parts it has above, below, on each side, &c. Hold up your left hand. Count the number of joints on one hand, on both hands, &c *.

Questions like these ought to be made in a slow and regular succession, and the children be allowed *time* to THINK; the Mother ought neither to hurry away from, nor dwell too long upon an object; she ought to keep in view the natural disposition of children towards variety; yet, without either encoura-

* See Pestalozzi's *Manuel des Mères*, which contains most valuable ideas on Maternal duty and Infant development.

ging it, or creating confusion in their feeble minds.

In some moment of apparent vacuity, the Mother may thus address them: Children, attend to what I am going to say; and I am curious to see who will be able to repeat it in the same order: In farm-yards may be seen, horses, oxen, cows, sheep, hogs, geese, ducks, and hens.

In *beginning* to exercise the attention, the memory and the speech, of little children, it will be requisite to break the sentences into parts; the Mother letting the little ones repeat each part after her, thus: In farm-yards; in farm-yards may be seen; in farm-yards may be seen horses, and so on, letting the sentence gradually increase by a fresh object at each repetition; and even after the children have arrived by frequent practice, during a long course of time, at a certain degree of strength of memory, and of facility of speech, let them, upon no account, be allowed to *hurry over*, *without* THOUGHT, any sentence, however apparently trifling. The so doing, instead of aiding the further advance, would have a directly contrary effect, and totally destroy the spirit and the value of exercises of this nature.

If Mothers will train the elder children to exercise their younger brothers and sisters, the advantage will be mutual and great in every point of view.

When the children have repeated a sentence, they may be led to put various questions to each other.

Now listen to me attentively ; I am going to say something new :

“ High in the air, above us, fly swallows, larks, pigeons, sparrows, rooks, and crows.”

How many birds have I named ? which did I name first, and which last ? Have I named any birds before these.

In the water, swim pike, eels, carp, trout, herrings, and many other fishes.

Who can repeat this ?

On the tree I see boughs, branches, leaves, blossoms, and fruit. Is this all that is to be seen on a tree ? Who can mention something else appertaining to a tree ? By way of variety the children may point out in prints the different objects as they name them.

Now repeat after me the following proper names : Charles, Augustus, William, Henry, Francis, Frederic, and George.” I shall say

them again ; and then you will perhaps be able to mention the third, and the sixth.

I now shall name to you different sorts of fruit. What am I going to name? What have you to do? The Mother names them in succession, and then asks, Have you retained them? Consider now well, and then mention which things I made you repeat first, and which last?

At another time, while the children are standing round her, the Mother may say: Now you shall tell me, and distinctly pronounce, whatever you see me do.

The Mother lays her hand upon the table, lifts it up; opens it, closes it; lays hold of something, touches something, &c. She draws several lines, of different length; some above; others below; in the centre; at the right and left side; and asks: What do you see? where do you perceive a long, and where a short line? Where are three, and where four lines, near each other?

Where is a crooked, and where a straight line? Have you any recollection of the things you saw yesterday in the picture? What sort of fishes did I name to you to-day?

what birds? what fruits? and what other objects?

Now, repeat after me, such things as I shall mention to you: The square table; the round table; the oblong table; the pointed needle; the blunt needle; the round hat; the long bench, the short bench. The hooked knife, the sharp knife, the blunt knife; the clear water, the turbid muddy water, the salt water.

The heavy stone, the smooth stone, the precious stone, &c. Which thing did I call heavy? which sharp? which round? which blunt? which turbid? which long?

In this manner may be treated the following objects: the ripe pear; the sweet fig; the bitter almond; the juicy grape; the acid lemon.

Now, tell me first, the names of the fruits I have mentioned. What did I say of the pear? and what of the fig, &c.?

The sloping roof; the broad gate; the vaulted cellar; the spacious room; the ripe fruit; the polished steel. What did I call spacious? what vaulted, &c.

The crowing cock; the cackling goose; the swimming fish; the bleating lamb; the twit-

tering swallow ; the barking dog ; the lowing ox. To ascertain whether they have paid attention to the appropriate epithets, they may be asked, how did I represent the lamb ? and how the dog ? the fish, &c. ?

Here is a knife ; look at it attentively, and tell me, what do you see about the upper part ? what about the lower part ? what in the middle ? Do you know any other thing which has a point ? She may vary the lesson thus :

Look at this book, in what position do you see it ? how is it now ? (open.) And how now ? (closed :) and now ? (it stands upright,) but now ? (falling.) What have the scissors, and the pin ? Whither have I thrown the pin ? and whither now ? Is this pin straight or crooked ? Is this pin sharp-pointed or blunt ?

When the mother is at work ; mark now attentively, what I am doing with the scissors : (to cut, to cut off, to shape, to divide.) And what with the knife ? and what with the handkerchief ? (to fold up, to unfold, to drop, to take up, to put by.) And what with this piece of paper ?

I am going to say something ; notice the

word on which I lay a stress, and mention that word. "In this garden is a *delightful* perfume of roses."

"In our garden all the cherry-trees are in full blossom."

Attend now, I shall pronounce three sentences upon the same subject; adding one word more to the second than there was in the first, and one word more in the third than there was in the second.

"This garden belongs to a good man.
This *beautiful* garden belongs to a good man.
This *very* beautiful garden belongs to a good man."

Take notice, that as often as I pause, I have spoken a sentence. How many times did I pause? how many sentences therefore did I pronounce? which was the first sentence? what word did I add to the second, and what to the third?

Attend now to the following sentences.

A sheep is a gentle animal.

A sheep is a very gentle animal.

A sheep is a very gentle and useful animal.

Good children are obedient to their parents.

Good children are always obedient to their parents.

Good children are *gladly* and *willingly* obedient to their parents.

The oak has strong boughs and branches.

The oak has a large trunk, and strong boughs and branches.

The oak has a very large trunk, &c.

Now, I shall repeat the names of several animals, in three sentences; adding a new animal to each sentence.

In the forest live deer, stags, hares, and wild boars. In the forest live deer, stags, hares, wild boars, and *foxes*.

In the forest live deer, stags, hares, wild boars, foxes, and *wolves*.

Which animal have I added to the second, and which to the third sentence?

Which animals did the first sentence contain?

Let us try something similar, in four sentences. In rivers live pike, carp, and tench. In rivers live pike, carp, tench, and trout. In rivers live pike, carp, tench, trout, and perch. In rivers live pike, carp, tench, trout, perch, and salmon.

Which name have I added to the second sentence, &c.

Listen: "Farmer Thoroughgood had seven children, four boys and three girls. The

names of the boys were, George, William, Richard, and Henry. Those of the girls, Mary, Elizabeth, and Ann. How many sons had he, and how many daughters? How did I call the boys, and how the girls? Name the boys now in the inverse order, so that the first will be the last.

I visited a sportsman, and saw suspended on the walls of his room, fowling-pieces, pouches, powder-horns, and antlers. Before the door were two hares, one pheasant, one snipe, three partridges, a wild duck, and a dozen larks. Do you think these animals were dead or alive? Why do you think they were dead? Who most likely killed them? and with what? what for? where?

Name all these animals, and then say which of them is the largest, and which the smallest, &c.

Huntsman Dashwood had six hounds, which he named Snap, Fly, Swift, Leo, Castor, and Brush. Which of you has retained all these names? Which of these hounds did I name first, and which last?

The Mother may observe that hunting is a remnant of barbarism, and that she has hopes their education will enable them to find a more

rational and profitable exercise for mind and body*. She may caution them against being misled by hearing a trifling, a cruel pastime called MANLY. Surrounded by every object of nature and of art on which to exercise their faculties, on which to expend their time and their money, and from which to extract and to diffuse endless improvement and rational delight, is it credible that if Gentlemen were not sportsmen, they could not drag through an existence passed in their country mansions?

This inability, this ignorance of the duties and the pleasures belonging to the profession of country gentlemen, spring from education †. Let Mothers think and act as reasonable beings, as Christians, and not as machines blindly moved and governed by custom and fashion, and through their instrumentality this senseless pastime will be abandoned. In its place, let Parents train their children to the inex-

* See the merits of hunting, card-playing, and other recreations, of rational beings, discussed in "Three Dialogues on the Amusements of Clergymen."

† Many things besides hounds and horses, sumptuous houses, and large estates, are necessary to form a comfortable retirement.—*Rural Philosophy, Ely Bates.*

haustible variety, the boundless delight, the ever-increasing knowledge to be found in the study of nature : " Above all, let them be directed to those inward resources, without which every condition of life is inevitably subject to vanity and disappointment. They that know the most will praise God the best ; but which of us can number half his works ?"

" Beneath Thy all-directing nod,
 " Both worlds and worms are equal, God !
 " Thy hand the comets' orbits drew,
 " And lighted yonder glow-worm too.
 " Thou didst the dome of heaven build up,
 " And form'dst yon snowdrop's silver cup,
 " And nature with its countless throng,
 " And sun and moon and planet's song,
 " And every flower that light receives,
 " And every dew that tips its leaves,
 " And every murmur of the sea,
 " Tunes its sweet voice to worship Thee*."

* That there exists at present amongst us a lamentable want of rural philosophy, or of that wisdom which teaches a man at once to enjoy and to improve a life of retirement, is, I think, a point too obvious to be contested. Whence is it else that the country is almost deserted ; that the ancient mansions of our nobility and gentry, notwithstanding all the attractions of rural beauty, and every elegance of

In the market-place stood a man with a large cage, in which he had the following birds; a quail, a nightingale, a lark, a bulfinch, a pigeon, and a goldfinch. What were the names of the birds the man had?

There was also a woman with ten baskets about her; in the baskets were currants, cherries, gooseberries, strawberries, and raspberries. Another woman had baskets filled with cabbage, turnips, lettuce, spinage, celery, and onions. A third woman had ducks, geese, fowls, pigeons, and turkeys.

Little Charles had made a collection of various productions of nature: of butterflies, beetles, lady-birds, shells, snails, and stones.

On a fine day in Spring, I went into the

accommodation, can no longer retain their owners, who, at the approach of winter, pour into the metropolis, and even in the summer months wander to the sea-coast, or to some other place of fashionable resort? This unsettled humour, in the midst of such advantages, plainly argues much inward disorder, and points out the need as well as the excellency of that discipline, which can inspire a pure taste of nature, furnish occupation in the peaceful labours of husbandry, and, what is nobler still, open the sources of moral and intellectual enjoyment.—*Rural Philosophy.*

garden, and saw tulips, hyacinths, primroses, auriculas, lilies, and snowdrops.

In the garden were children, one of whom repeated the following verse of a hymn taught him by his mamma.

“ Lord ! how thy wonders are display’d

“ Where’er I turn mine eye,

“ If I survey the ground I tread,

“ Or gaze upon the sky !”

Another child said, “ Every field is like an open book ; every painted flower hath a lesson written on its leaves. They all speak of Him who made them : they all tell us He is very good.”

Try now whether you can recollect and say the names of the birds, fishes, and flowers, mentioned by me before dinner.

Do you remember the articles which the women in the market-place had for sale ?

Fix your attention to the following numbers, and try to repeat them in the same order as they are spoken by me :

8, 7, 5, 3, 1, 6, 4, 2, 9.

Pay attention to some words I am now going to pronounce.

Gold-beater, gold-smith, gold-finch, stone-cutter, stone-fruit, stone-pit, wood-cock, wood-land, wood-man, wood-pecker, wood-pigeon, &c.

Did you notice that every word I have mentioned consisted of two words, and that several words commenced in the same manner? with what words did they commence? what smith have I mentioned? what sort of fruit? what kind of pigeon? which of those words referred to men? which to animals? which to inanimate objects? repeat those which began with gold. Those that were compounded with stone, &c.

To try their powers of observation and memory, she may ask, can you tell me in what place you have seen thorns? where mangers, ditches, bridges, oars, and anchors, &c.

Name things which have wheels fixed to them. What do you call the machine which has but one wheel? that which has two wheels? Do you know any which has three wheels? others that have four wheels? what animal has wings? what animal is covered with feathers? can you name any with horns? what animals have you seen swimming? which slowly creeping? which undermine and live

in the earth? where did you see nests? Name some sweet-smelling flowers. Mention different sorts of wood, which we burn as fuel.

Prints, with short accounts of the different trades, may advantageously form part of the children's amusement; and, as opportunities occur, they should be shown the works actually going on.

Name the instruments and tools that are used by the carpenter, the mason, the shoemaker, the smith, the gardener, the turner, the farmer, &c.

Who employs the axe? who the pruning-knife? who the ell? who the saw? whom do you see working in the water? whom close to the water, &c.; who works in the depth of the earth, and who high up in the air? who works walking, who standing, who sitting, who in the forest, &c.? whom do you hear working at some distance?

Exercises of this nature should not be extended to a length, requiring, on the part of small children, a degree of attention of which they are incapable.

The first exercises of this kind are intended principally to AWAKEN the mind of the child,

and to lead him to more prolonged *attention* and greater *observation**.

For this purpose, questions on various objects in *nature* are by far preferable to long protracted conversations; for they fix the attention, and inspire the child, who is naturally fond of variety, with a *desire* of instruction. They elicit the exertion of his *thinking* powers, and yet demand nothing but what he is able to perform; they expand the circle of his knowledge, and make him conscious that he knows something. Hence, the more frequently parents afford their young pupils an opportunity of recollecting what they have learned, and what they have seen, the more they increase the store of their language, and rectify it; and the more patience and indulgence they exhibit in going through these exercises, the greater will be the success of their labours.

Think of that animal which carries its house on its back : of those which never walk, but

* L'âge de raison est celui où l'on a observé; et, par conséquent, la raison viendra de bonne heure, si nous engageons les enfans à faire des observations.—*Cours d'études, Condillac.*

only hop: of those which have many small bones: of a bird which crows: of another which sings; of those which lay eatable eggs: of an animal which lives in the earth; of another which gnaws every thing: of one which sees best in the dark: of those that spoil and corrupt meat; and of such as consume your clothes, &c.

Think of that animal which has a long proboscis, or trunk, and name it; of that which has two hunches on its back: of that which has long legs and a long neck, &c.

Recollect the names of the coins which you know: of the materials of which your clothes are made: of several sorts of leather: the names of musical instruments: of different sorts of vehicles, &c.

What do you see about the window, on the table, on the watch, on the lock of the door?

What do you observe about a tree, a flower, a vine, a rose? what do you see on the wall by candle-light? what on a summer's morning? (dew:) what on a winter's day? towards night? (sunset, workmen returning home.) What do you see on the walks and roads, after a long drought? (dust:) what do you see on a bird which a dog has not? on cows, on

sheep, on hogs? what do you see near flocks and herds? (shepherds, dogs :) what in a forge? on a steeple?

If a tree were represented, the following questions would excite the child's attention.

What do you see on this tree? do you always see leaves on a tree? do you see strong boughs on every tree? what do you see on trees in Spring? and what in Autumn? can you also name a part of a tree which is not seen? which is the highest, and which the lowest part of the tree? where do trees grow? in the garden only? what animals rest on trees? none but these? Name some flowers you have seen in the garden, and others you have seen in the fields.

Separate pictures on pasteboard are very useful, and may occasionally be placed before the child in rows, when he may be asked, How many rows of pictures do you see before you? which is the upper, which the middle, which the third, the fourth, and which the last or lower row? what does the third picture of the second row represent? what the last picture of the first, the fifth picture of the third row?

They may be gradually led to system in

the use of these prints, by placing all those together that belong to out-of-door occupations: all those that belong to the house: those that belong to the farmer—to the gardener—to the carpenter, &c. To separate animals into domestic and wild—most useful—least useful—amphibious. Those that furnish clothing. Those that serve for food—for food and clothing. Land birds—water birds—birds of prey—singing birds. Insects with wings—without wings—with two—with four wings—with covered wings—naked wings. Stuffed birds will be useful to examine and describe, and compare with prints: and during their walks they may be led to listen to, and by practice become skilful in distinguishing the notes of different birds. “Come, let us go forth into the fields; let us see how the flowers spring; let us listen to the warbling of the birds, and sport ourselves upon the new grass,” is an invitation that children will always receive with joy. All these amusing little exercises will develop them to the observation of nature, and will prepare them for entering afterwards upon the scientific study of natural history.

In order to exercise the eye together with the attention, the Mother draws, with a piece of chalk, a line, on the table, asking, What have I done? She then draws one shorter, and some longer lines, &c. and asks:

What do you notice of these lines?

She then draws a curve line, after this a circle, then a square: divides one line into two, three, four, or five parts, and the other lines also, and makes the children observe the difference between the parts, &c.

She then desires the children to shut their eyes, or to turn about; effaces some of the lines or figures, and makes them find out which of them has been effaced. She shortens several lines, and lengthens others, asking, What have I done? She effaces them entirely, and renews them again in a greater number.

She now turns the board or slate so that the children see only the blank side, and desires them to mention the figures or lines in the order in which they are drawn on the slate. In every exercise for children, the board or slate should be large, and placed upon an easel. To those who are practical, the ad-

vantages attending the use of the large slate and chalk need not be pointed out.

These two lines, which I am now drawing from the left to the right, and which do not decline either way, but appear level with the floor, I shall call horizontal lines. What did I call them? I now have made a new line; is it like the former? It comes down in a straight direction, like a stone which falls to the ground, and I shall call it a perpendicular line.

But what name would you give to this third line, which is neither horizontal nor perpendicular? (a sloping or oblique line.)

What lines have I drawn now? (two horizontal lines.) Do they approach or touch each other, or are they equally distant? we will name them, therefore, parallel lines.

But what do you observe of these two? (they bend or incline on one side towards each other.) And what on the opposite side? They run or decline from each other. They are called lines not running parallel, &c.

Should the Mother at any time hear any little disputes, or the children making too much noise, she may recal them to order by desiring them to describe the geography of their gardens—situation—extent—form—

aspect—soil—culture, and produce : or describe the interior of the house, or by what marks can you recognise its exterior ?

Could you recognise a house by a waggon placed before it ? Why not ? By a tree before it ? Do you see windows and doors in every house ? What do you call the highest, and lowest part of the house ? what do you call that channel which runs from the bottom of the house to the top, and rises above the roof ? &c.

Questions like the following may be asked, as an introduction to the knowledge and the value of the senses.

How do you know that animal is creeping ? that bird flying ? that insect hopping ? How do you know the snow is falling ? that that man is mowing ? another sowing ? &c.

Can you *see* the wind ? Can you *see* thunder ?

But how would you discover what is acid or bitter ? &c. Can you distinguish by any other sense than seeing, an orange from a lemon ? a rose from a carnation ? a walnut-leaf from a geranium ?

Can you perceive by your *sight* whether a plate be hot or cold ? &c.

Those things with which an artificer works, are called tools, or instruments. Which are the instruments of seeing? hearing? smelling? and tasting? are these instruments equally perfect in every person? what persons are deprived of some of them? what is our duty towards such persons? what does the blind man suffer? of what enjoyment is he deprived? what magnificent and sublime sight is withdrawn from him? what acquirements can he never attain? by what does he distinguish one man from another? Of what can a blind man form no idea? Of what enjoyments are the deaf deprived? by what means only can you make them understand you? what is the reason that those born deaf, are dumb at the same time?

Are people ever dumb at one period of their lives, and able to talk at another?

Is it possible to be dumb without being deaf?

Is Caroline dumb? but is she deaf?

“ A few years ago, and I was a little infant, and my tongue was dumb within my mouth; and I did not know the great name of God, for my reason was not come unto me. But now I can speak, and my tongue shall praise Him :

I can think of all His kindness, and my heart shall love Him."

Do you enjoy all your senses in perfection? do you consider to whom you are indebted for this great blessing?

" O, ne'er be that Father forgotten by me,
Who never His children forgot!
The fountain of wisdom and virtue is He;
To each he apportions his lot."

"Let His praise be in our hearts when we lie down; let His praise be in our lips when we awake?"

Do you endeavour to show your gratitude, by making a right use of the gift? &c.

In taking notice of objects in nature, and from them raising your affections to the Creator, are you making a good use of the blessing of sight? &c.

" Yes, Nature is a splendid show,
Where an attentive mind may hear
Music in all the winds that blow,
And see a silent worshipper
In every flower, on every tree,
In every vale, on every hill
Perceive a choir of melody
In waving grass or whispering rill.

And catch a soft but solemn sound
 Of worship from the smallest fly,
 The cricket chirping on the ground,
 The trembling leaf that hangs on high."

When children listen to the advice of their parents, and endeavour to profit by it, do they make use of the gift of hearing in a manner pleasing to the Giver?

Was it by observing and listening to others wiser than yourself, that you have learned all you know? &c.

Have you ever reflected how much your senses contribute to your happiness?

Should you greatly feel the want of any of them? &c. &c.

Do you love the Being who has enabled you to see, to hear, to understand, to enjoy? &c.

"How can I praise Thee, Father, how express
 My debt of reverence and of thankfulness?
 A debt that no intelligence can count,
 While every moment swells its vast amount."

Let the Mother never forget, that such questions are not to follow in a string; but to be judiciously, tenderly, and opportunely administered, in such proportions as will not fatigue: the Christian Mother,

—————"with pious art,
 Makes each event a lesson to the heart."

Who sows, saws, digs, drives, rows, kneads, files? Who boils what cannot be eaten? (He who boils whale's oil, soap, tar.)

The Mother will use her discretion in fixing the number of answers to be given; for instance, name two persons who sow: name things that are brilliant, soft, hard, narrow, broad, precious, cheap, scarce, common.

What brilliant object do you see in winter only? What soft thing may once have been hard? what hard thing may once have been soft? What can be sharp besides knives, scissors, and swords? (A sharp reproof, &c.) What is great towards evening, and small at noon? what is the most precious thing on earth, which, when once lost, cannot be recovered?

“ Who is he so swiftly flying,
 His career no eye can see?
 Who are *they*, so early dying,
 From their birth they cease to be?
 Time!—Behold his pictur'd face.
 Moments!—Can you count their race?

In the highest realms of glory,
 Spirits trace, before the throne,
 On eternal scrolls, the story
 Of each little moment flown—
 Every deed, and word, and thought,
 Through the whole creation wrought.

Were the volume of a minute
 Thus to mortal sight unroll'd,
 More of sin and sorrow in it,
 More of man might we behold,
 Than on History's broadest page,
 In the relics of an age.

Who could bear the revelation?
 Who abide the sudden test?
 With instinctive consternation,
 Hands would cover every breast,
 Loudest tongues at once be hush'd,
 Pride in all its writhings crush'd."

Are things to be purchased by money only?
 If a rich man spend three hours at table, because
 he delights in eating and drinking, does this en-
 joyment cost him his money only?

If a young girl is in the constant habit of
 attending the midnight ball, what will she pay
 for this amusement? If you wish to enjoy a
 beautiful view from a high mountain or tower,
 what must you do for it? Is it to be purchased?
 But, if after long and troublesome ascending,
 you had arrived at the top, what would you
 feel in your body, and particularly in your
 legs? With what then would you purchase this
 enjoyment?

How can children pay their Parents for all

the instruction which they have received from them, &c.

Can they pay them with money, with clothes, with food; or can they purchase for them any thing they wish to possess? &c.

But is it in the power of children to be attentive? obedient? affectionate? and grateful? &c.

Do you not think that this is a payment which Parents would willingly accept; and that it would much contribute to their happiness? &c.

Ought not children to think of all that their parents are constantly doing for them?

Ought they not to listen to them with attention and thankfulness; &c.

Which of you can recollect part of a hymn on this subject?

“ My Father, my Mother, I know,
I cannot your kindness repay;
But I hope that, as older I grow,
I shall learn your commands to obey.”

Who can repeat part of another hymn on the same subject?

“ Let children that would fear the Lord,
Hear what their teachers say;
With rev'rence meet their Parents' word,
And with *delight* obey.”

Do you not think that God will approve and bless those little ones who keep his commandments, by honouring those whom he has made instruments of good to them? and will not this blessing gladden the hearts of Parents, who are so deeply anxious for the welfare of their children? &c. &c.

Repeat a verse that mentions the blessing promised to dutiful children.

“ But those who worship God, and give
 Their Parents honour due,
 Here on this earth they long shall live,
 And live hereafter too.”

Which of you can recollect part of Mrs. Barbauld's beautiful hymn on the benefit of Instruction?

“ Instruction is the food of the mind; it is like the dew and the rain and the rich soil. As the soil and the rain and the dew cause the tree to swell and put forth its tender shoots, so do books and study and discourse feed the mind, and make it unfold its hidden powers. Cultivate, therefore, your own mind; receive the nurture of instruction, that the man within you may grow and flourish. You cannot guess how excellent he may become.

O cherish, then, this precious mind ; feed it with truth ; nourish it with knowledge : it comes from God, it is made in his image : the oak will last for centuries of years, but the mind of man is made for immortality."

The Mother will, of course, not formally catechise her children by rote upon each of these moral and religious questions in succession, or even upon every part of any *one* of these questions ; but will patiently wait, and according to the answer vary her question, or conclude the conversation, keeping in mind the necessity of renewing it at every favourable opportunity, if only by a single word. Let her, in the management of her children, ever recollect that Morality and Religion should be *practical—personal*, interwoven with every pursuit, and not merely given in set lessons, to be laid aside as soon as the lesson is over.

What is burnt ? what toasted ? boiled ? roasted ? What is pounded ? rolled ? dyed ? dried ?

Questions of this kind ought not to succeed each other rapidly ; and the Mother may assist the feeble and less advanced, by such illustrating

questions as may lead to a second and third answer.

Who runs? A cheerfully obedient boy, when his mamma calls him. Would you rather have a part of an apple, or a whole one? which is larger? which is smaller than the whole? What do you call a man who can make an artificial work? Who dislikes working? Who will not wait? Who will not obey? Who cannot hear and speak? Who cannot see at a distance? Who is fond of working? Who returns from a journey? Who always looks out for more? Who has more than he wants? Who is fond of speaking? Who speaks elegantly? Who is easily frightened? Who finds pleasure in serving his fellow-creatures? Who can endure great heat or cold? Who can bear no fatigue and exertion? &c.

Some of the following questions have a reference to the preceding exercises.

When is a man most in want of assistance? When is the firmament or sky most brilliant? when most awful? Which part of the house is sloping? which vaulted? which spacious and lofty? What building is high and pointed?

What part of the house is fire-proof? What

can be done with a whole? If an apple be divided into two parts, a second apple into four, and a third into eight parts, which parts will be the largest, those of the first, of the second, or of the third apple?

What does the idler detest, and what the impatient dislike? What do the industrious not shun? What causes weariness? (want of useful employment.) Who is talkative? Whom do we call a coward? Whom do you call stout and robust? How should a child feel after having behaved ill? (ashamed; sorry.) How should he feel after being reproved, and put in the right way? (thankful.) What should you call a well-educated child? (diligent, fond of learning, obliging, modest, obedient.) What should you say of a lion, and of a dog? of a lamb, of a wolf? of a snail, of a deer? of the juice of a sloe, and that of a fig? of the wood of a fir-tree, and that of an oak? What is the appearance of Nature in spring, and what in winter? &c.

If you wish to know what is the height from the floor to the ceiling, what would you be obliged to measure?

Describe the situation of this room; mention

by what it is bounded on each side, in what story, or on what floor, and whether in the front or back part of the house.

Describe the yard; for instance, the stables, barns, poultry-houses, offices, its entrance and outlets, its boundaries, figure, and dimensions, whether the surface be even or uneven, elevated or low, paved or unpaved, &c.

Give a description of a garden well known to you, stating its boundaries, the direction of its principal walks, whether they cross each other; the smaller paths that branch out from them, the position of its trees, and of what sort, the form of its beds, &c.

At table, a variety of useful questions may be asked, leading to instructive and interesting conversations.—Of what is bread made? Can you mention the different operations necessary to be performed before a loaf is brought to the table? What share in it has the farmer, the labourer, the miller? &c.

But who sends rain after the corn is sown, and makes the sun shine to ripen it? Who sends fruitful seasons, filling our hearts with joy and gladness? &c.

“ And still Thy rain descends, Thy sun is glowing,
Fruits ripen round, flow'rs are beneath us blowing,

And, as if man were some deserving creature,
Joys cover Nature."

What implements are used? Are any animals employed? &c.

Who can mention the different colours on the table? who can name them in Greek, in Latin, in German, in French? &c.

What do you observe rising from the urn?

What is on the inside of the lid of the tea-pot? &c. Who can mention the animal, vegetable, mineral productions on the table? &c.

Is there any thing solid on the table, that on being put into a fluid would gradually dissolve and entirely disappear?

Where does it come from? Did you ever hear that many hardships are suffered by the people who are employed to cultivate the sugar-plantations?

That they are in a state of slavery?

Do you think that they are as happy as the labourers in England?

William can tell you Mrs. Sherwood's history of little Dazee, which interested him so much last year.

" Man's inhumanity to Man,
Makes countless thousands mourn."

I have heard of some little boys and girls giving up the use of sugar when they were told how cruelly the poor negroes were treated.

“ Has God then given its sweetness to the cane,
Unless his laws be trampled on—in vain ?”

Did you ever hear of the name of Wilberforce ?
Remind me this evening, and I will tell you
what pains this great and good man took to
lessen their misery.

“ Canst thou, and honour’d with a Christian name,
Buy what is woman-born, and feel no shame ;
Trade in the blood of innocence, and plead
Expedience as a warrant for the deed ?”

You shall at a future time hear some passages from Clarkson’s interesting account of the labour, money, and time bestowed, and the opposition encountered, by the friends of humanity, in their efforts to procure the abolition of this disgraceful traffic. Among the most conspicuous of these was Granville Sharp *, who was one of the first to feel and

* Life of Granville Sharp, by Prince Hoare.

notice the wrongs of the poor Africans, and nobly to exert himself in their cause. When you can read the account of this excellent man, you will see that his life was devoted to acts of extensive utility and benevolence; and I hope you will not rest satisfied with approving and admiring, but that you will also endeavour to imitate.

“ We have no slaves at home.—Then why abroad?
 And they themselves, once ferried o’er the wave
 That parts us, are emancipate and loos’d.
 Slaves cannot breathe in England; if their lungs
 Receive our air, that moment they are free;
 They touch our Country, and their shackles fall.
 That’s noble, and bespeaks a nation proud
 And jealous of the blessing. Spread it then,
 And let it circulate through ev’ry vein
 Of all your empire, that where Britain’s power
 Is felt, mankind may feel her mercy too.”

There is no feeling of the heart that is more acceptable to God, than an ardent love to all mankind, wishing for and endeavouring to promote their happiness by every means in our power.

“ No works shall find acceptance in that day,
 When all disguises shall be rent away,
 That square not truly with the Scripture plan,
 Nor spring from love to God and love to man.”

But perhaps the most remarkable among these Christian labourers was Joshua Steele, a man of talents, learning, and philanthropy, who, at the age of EIGHTY, repaired to his estate in the West Indies, in order personally to ascertain the condition of the slaves, and to make upon his own property the experiment of gradually changing slavery into a milder condition, and from thence of raising the slaves to the rank of freemen.

I cannot now gratify the curiosity you feel, by entering into particulars of the good sense, the firmness, the Christian spirit, which he evinced in reducing his plans to practice. I have excited in you a strong desire to become intimately acquainted with every circumstance relating to such a character; you will therefore exert your own diligence in reading and studying it in detail. I will only tell you that he died at the age of ninety-one, after having accomplished all he wished. When you, in youth, and health, and strength, feel inclined to magnify, and to sink under any little difficulty and exertion, think of Joshua Steele! He who wishes to be a Christian, must not resign himself to a life of ease and luxury.

“ The wise and active conquer difficulties
 By daring to attempt them : sloth and folly
 Shiver and shrink at sight of toil and hazard,
 And make th’ impossibility they fear.”

I have numerous other Christian characters in store for you. The names of Neild, and many others of the present day, who are unweariedly treading in the steps of the illustrious Howard*, and successfully carrying into execution the plans first suggested by his humanity, are familiar to you : But from the interest which you expressed while reading some of the Reports of the Bible Society, I think we will first make acquaintance with those who are engaged in diffusing the light of the Gospel ; the simple, pure, but all-powerful word of God, unmixed with the opinions of man.

A perseverance in these enlightened labours of love, will, it may be hoped, in time, unite all, both at home and abroad, in the bonds of Christian fellowship and amity †.

The love of our neighbour is the test of our love to God ; and in no way can we so

* Howard’s State of Prisons.—Neil’s Do.—Buxton’s Do.

† History of the British and Foreign Bible Society.—
Rev. J. Owen.

effectually show this love, as by supplying our brother with Heavenly food.

“ He bids us glow with unremitting love,
To all on earth, and to himself above*.”

Now we are on this subject, let us hear the hymn you so much admired, composed by Bishop Heber, when he preached for the Church Missionary Society.

“ From Greenland’s icy mountains,
From India’s coral strand,
Where Afric’s sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error’s chain,

* Let true Christians cultivate a Catholic spirit of universal goodwill, and of amicable fellowship towards all those, of whatever sect or denomination, who, differing from them in non-essentials, agree with them in the grand fundamentals of Religion. Let them countenance men of real piety wherever they are found.—*Practical View of Christianity. Wilberforce.*

The most perfect state of Christianity will consist not so much in thinking alike, as in being taught to lie down in peace together.—*Lectures on the Christian Religion. Matthew Allen.*

“ What though the spicy breezes
 Blow soft o’er Ceylon’s Isle ;
 Though every prospect pleases,
 And only man is vile—
 In vain with lavish kindness
 The gifts of God are strown ;
 The heathen in their blindness
 Bow down to wood and stone.

“ Shall we, whose souls are lighted
 By wisdom from on high—
 Shall we to man benighted
 The lamp of life deny ?
 Salvation ! O Salvation !
 The joyful sound proclaim,
 Till each remotest nation
 Has learnt Messiah’s name.

“ Waft, waft, ye winds, His story ;
 And you, ye waters, roll ;
 Till, like a sea of glory,
 It spreads from pole to pole ;
 Till o’er our ransom’d nature
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss returns to reign.”

I am also glad to find that you take an interest in the publications of the Peace Society*, whose Christian labours will lead

* Herald of Peace; published quarterly.

us to see the folly and the sin of giving way to hatred, strife, and vain glory; and the blessedness of forbearance, peace, and Charity, which is the bond of all virtues; the wisdom of taking the Gospel for our rule of conduct, and the necessity of governing our actions by its precepts, if we wish to be acknowledged as the followers of Christ. The Christian's

“ Warfare is within. There, unfatigued,
His fervent spirit labours. There he fights,
And there obtains fresh triumphs o’er himself,
And never-with’ring wreaths, compared with which
The laurels that a Cæsar reaps are weeds*.

* Before we can expect others to be convinced of the truth of Christianity, we, its professed followers, must exhibit in our own conduct its amiable temper, its mild spirit, and all the loveliness of its character; as I conceive the best evidence of its truth rests not so much on external evidence as on the simple, pure, disinterested spirit which it breathes; so also I conceive a practical display of this spirit, by all those who bear its name (and I rejoice that Bible and Peace Societies begin to display it,) would do more to convert infidels and heathens, than all that has been written on the external evidence; it would, I am certain, have the most wonderful effect on the world. The greatest foes to Christianity are its pretended friends!—*Lectures on the Christian Religion.* Matthew Allen.

These are the characters and the scenes to which Parents should be desirous of committing their pupils after a Christian education. They might then reasonably expect them to continue steadfast in well-doing ; indulge the sweet hope that they would bring forth good fruit ; that they would pass through their state of trial, unseduced by the temptations of the world ; virtuous and happy in themselves, benevolent and useful to others.

“ For earthly blessings moderate be thy prayer,
And qualified ; for light, for strength, for grace,
Unbounded thy petition *.”

But if Parents, after giving a worldly education, have the paltry ambition of wishing to introduce their children to rank, power, fashion, riches, whether accompanied by intellectual and moral worth, or not, they may expect and will deserve the consequences that must inevitably follow †.

* I ask you, whether there be not men in the world, whom you had rather have your son be with five hundred pounds per annum, than some other you know with five thousand pounds ?—*Locke on Education.*

† We are, for the most part, corruptly educated, and then committed to take our course in a corrupt world.—*Rev. W. Law.*

" It's no in titles nor in rank,
 It's no in wealth like Lon'non bank,
 To purchase peace and rest.
 It's no in makin muckle *mair*,
 It's no in books, it's no in lear,
 To make us truly blest.

" If happiness hae not her seat
 And centre in the breast,
 We may be wise, or rich, or great,
 But never can be blest.
 Nae treasures, nor pleasures,
 Could make us happy lang;
 The *heart* ay's the part ay,
 That makes us right or wrang."

At dinner and at supper our young companions may be encouraged to give an account of the morning and evening occupations: what they have learned, what observations they made during a walk; the birds, the plants, the trees, the wild flowers, the leaves, the stones, the insects, the fields, &c. that engaged their attention; the employments in their exercise-ground, the progress of their gardens; the performances in their workshop, &c. &c.

The elder ones may be led kindly to question the younger: to feel pleasure in their

improvement and success; to delight in assisting them on every occasion, &c.

“ Love and kindness we may measure
By this simple rule alone ;
Do we mind our neighbour's pleasure
Just as if it were our own.”

No opportunity should be omitted of inducing them to put into *practice* the hymns, verses, moral and religious sentiments, with which their memories are stored.

Should any of the children have passed unobserved an object or circumstance which afforded matter of reflection and pleasure to the others, the excellent story of “Eyes and no Eyes,” in “Evenings at Home,” may be good-humouredly mentioned, and furnish a fund of useful and entertaining developing questions for head and heart, &c.

The elder children may occasionally be asked to give a short account of what they are reading.

You have lately been much interested in characters who are far advanced in Christian knowledge and practice. Will you now, for the gratification of your brothers, relate a few particulars of juvenile characters who gave

promise of attaining the same perfection. Will you begin with William's favourite Joshua Gilpin*, or with William Durant †, or Beattie, &c.

While you admire and love the ready obedience, the unwearied application and self-exertion, the modesty, which accompanied the successful cultivation of their talents; the practical observance of religion which distinguished these charming boys, you will, I hope, endeavour to imitate, &c. &c.

If you cannot attain the same mental superiority, you have it in your power to copy the most valuable part of their character; the love of truth, the docility, the respect, the unlimited confidence, the gratitude, the ardent affection, invariably displayed in their conduct towards their exemplary Parents.

“ Indulge the true ambition to excel,
In that best art—the art of living well ‡.”

* Monument of Parental Affection to a dear and only Son.—*J. Gilpin.*

† Memoirs and select Remains of an only Son.—*J. Durant.*

‡ A man that is young in years may be old in hours, if he have lost no time : *but that happeneth rarely.*—*Bacon.*

Since our last conversation on Howard, I have met with a sketch of his character, which I will read to you after supper*.

* In decision of character no man ever exceeded, or ever will exceed, the late illustrious Howard. The energy of his determination was so great, that if, instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds: as a great river, in its customary state, is equal to a small or moderate one when swollen to a torrent.

The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable than the determination of his feelings towards the main object. The importance of this object held his faculties in a state of excitement which was too rigid to be affected by lighter interests, and on which therefore the

The biography of practically Christian characters, first introduced in short conversations, and afterwards more in detail, is of great value

beauties of nature and of art had no power. He had no leisure feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been wanting trivial minds to mark this as a fault in his character. But the mere men of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he might have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity which he might feel, was reduced to wait till the hour should arrive, when its gratification should be presented by conscience, which kept scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour, when it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge; for no other man will ever visit Rome under such a despotic consciousness of duty, as to refuse himself time for surveying the magnificence of its ruins. This implied an inconceivable severity of conviction, that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a con-

in the cultivation of the young heart; and if judiciously managed, forms a subject of the highest interest.

It is of no small importance to accustom children at table, from an early age, to feel pleasure in listening to, and taking their share in useful subjects.

When this habit is established, they will not, in future, wish for the society of those

centration of his forces as to idle spectators, who live only to amuse themselves, looks like insanity.

His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, as the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness, as if it had been nigh, and beguiled the toilsome length of labour and enterprise by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every movement and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent; and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly left to the immediate disposal of Providence.—*Essay on Decision of Character.*—I. Foster.

whose ideas and whose conversation rise no higher than the discussion of the various dishes; the merits and demerits of modes of cookery; suitable sauces, &c. &c. Much less will they feel any inclination to *join* in topics, which, however appropriate to the kitchen, they will feel to be not quite so to the parlour.

Teach them by precept, but, above all, by unvarying *example**, to consider their meals as a necessary refreshment for the body, but as by no means worthy to occupy the mind. Let Parents, instead of *encouraging*†, omit no opportunity of keeping in subjection the animal propensities; on every occasion let them

* Children (nay and men too) do most by example.—*Locke*.

As the bodies of children are imperceptibly affected by the air they breathe, so are their minds by the moral atmosphere which surrounds them; that is, the tone of character and general influence of those with whom they live.—*Hints on early Education*.—*Mrs. Hoare*.

† Why chain the attention of children to all that bespeaks the littleness of man, and his innumerable wants of eating, drinking, clothing: and never suffer it to rise to the contemplation of all that is excellent in him, and worthy of an immortal being?—*Early Education*.—*Miss Appleton*.

be mindful to raise and to cherish the spiritual affections of our nature.

Instruction, imparted according to the foregoing hints, becomes daily more interesting to the child; for now he conceives and embraces things with more facility and accuracy, and is not embarrassed in giving words to his thoughts; he has gained a certain degree of *strength*, and does not hesitate at every answer which he has to give; giddiness and distraction, so common to young children, he has nearly conquered, and thus he amply rewards the patience and judicious kindness which have successfully developed his early powers.

These exercises are not intended to be regularly gone through, to be followed blindly, or administered mechanically, but are merely given as *hints* to Parents how they may profitably direct the attention of children*.

The little ones should not only be allowed,

* As the Mother is entrusted by Providence with the government of her children during their tender years, the mind ought to be no less her care than the body.—*Lord Kaimes*.

but encouraged, on all occasions, to ask for explanation of every word, and of every sentiment, not perfectly understood: they should have liberty to state the impression produced upon their minds and feelings by persons and things.

Let Mothers particularly attend to this suggestion; not only because such permission will create a *desire** for instruction, and because it will afford opportunities of correcting such ideas as may be erroneous, and of confirming such as are just, but because in the domestic circle alone can this privilege be enjoyed.

The system of education, to which children are generally subjected, upon leaving the parental roof, does not often admit of the least interruption of the regular lesson, however ignorant the children may feel of the meaning of what they are required to pronounce, and to treasure in their memory as a

* The business of an instructor is not so much to teach a child all that is knowable, as to raise in him a love and esteem of knowledge, and to put him in the right way of knowing and improving himself when he has a mind to it.—*Locke.*

fact. The effect of this privation may be seen at the moment in the weary and vacant countenances of the pupils; a result still more lamentable is, the facility with which, in future life, they allow themselves to be carried along by custom, by fashion, or by a *weak* dread of RIDICULE*: they feel the exertion of *thinking* too great; to form, and to act upon an opinion of their own, to dare to be practical Christians, requires, they find, more strength of mind than they have been accustomed to exert; they therefore remain satisfied to regulate their conduct, to form their habits, and to estimate their happiness, by the opinion of others†.

Parents! let your daily lesson to your

* Too great facility, such as is apt to lead a young person astray, is a weakness that ought to be carefully guarded against. Young men are misled by the vicious inclinations of others more frequently than by their own: they are ashamed of scrupling to do what their companions do without scruple.—*Lord Kaimes*.

† How many consciences are kept quiet upon no other foundation, but because they sin under the authority of the *professing* Christian world.—*Serious Call to a Devout and Holy Life*.—*Rev. W. Law*.

children be, **THINK ALWAYS**, and **THINK FOR YOURSELVES***.

Attention unrelaxing should be paid to every shade of effect produced on the mind and hearts of the children; and discriminating tenderness and delicacy will vary the measures accordingly. However excellent may be the theory which has for its object a gradual development of the infant faculties, and however well adapted to that end may be the matter of the exercises, success must depend upon the *administration*. It must not be rigid—it must not be languid—but the whole must flow from the pure source of never-failing charity †.

Should the little ones evince a dislike to their exercises, return to them with evident reluctance, and quit them with joy, let the Mother look within **HERSELF** for the cause; she may have kept to the strict *letter* of the Pestalozzian system, but she has not seized the **SPIRIT**: but let her not be discouraged. Let her beware of abandoning her duty, by

* If you put any value on morals, permit not your son to enter a public school till he can pronounce with a manly assurance the monosyllable No!—*Lord Kaimes*.

† The culture of the *heart* during childhood is the chief branch of education.—*Lord Kaimes*.

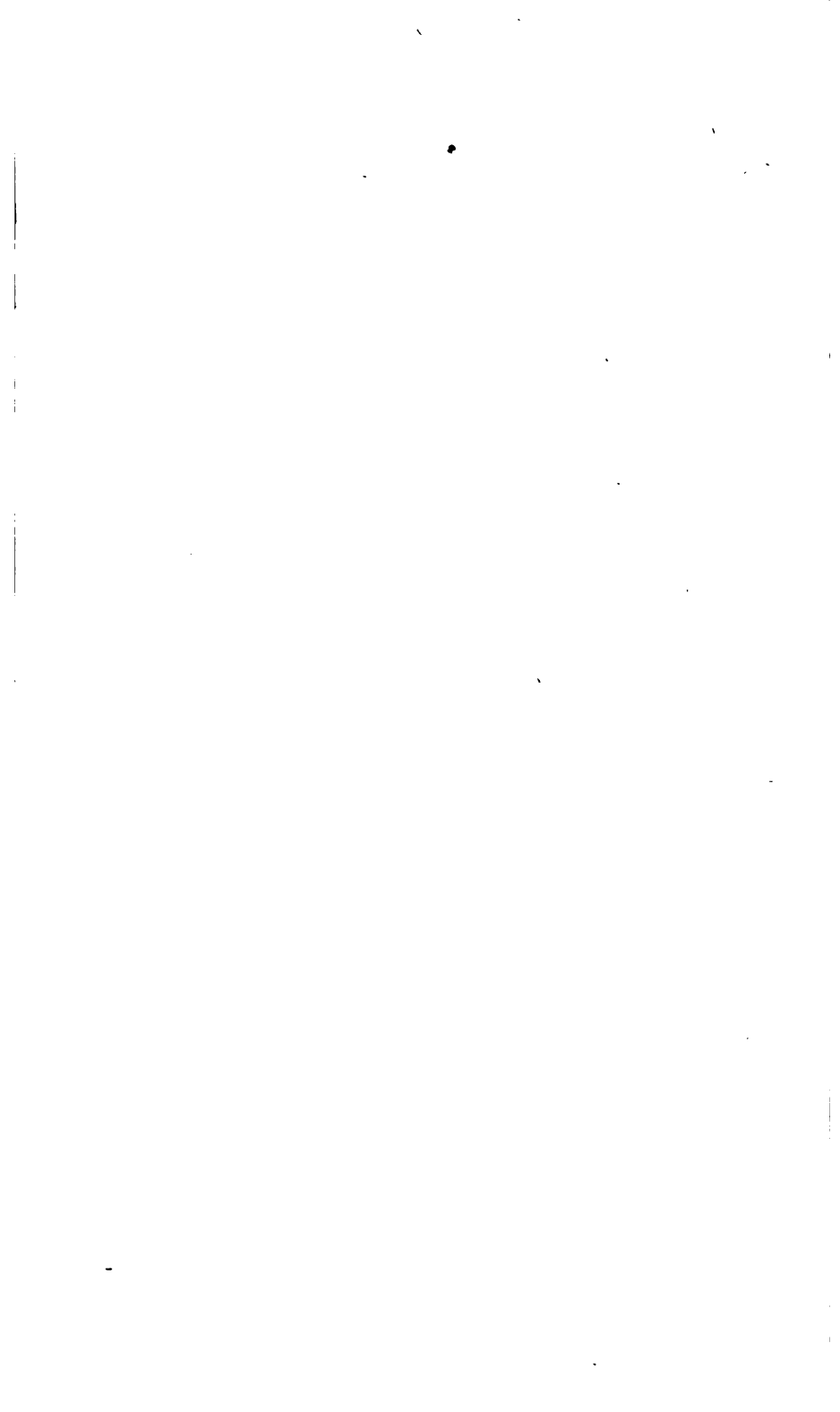
weakly giving way either to despair or to weariness.—Let her persevere.—Is she not a Mother? and whose powers of developing the infant faculties are so well *founded* as a Mother's? Are they not founded upon *love*? and upon no other foundation can there be a right development of the infant faculties.

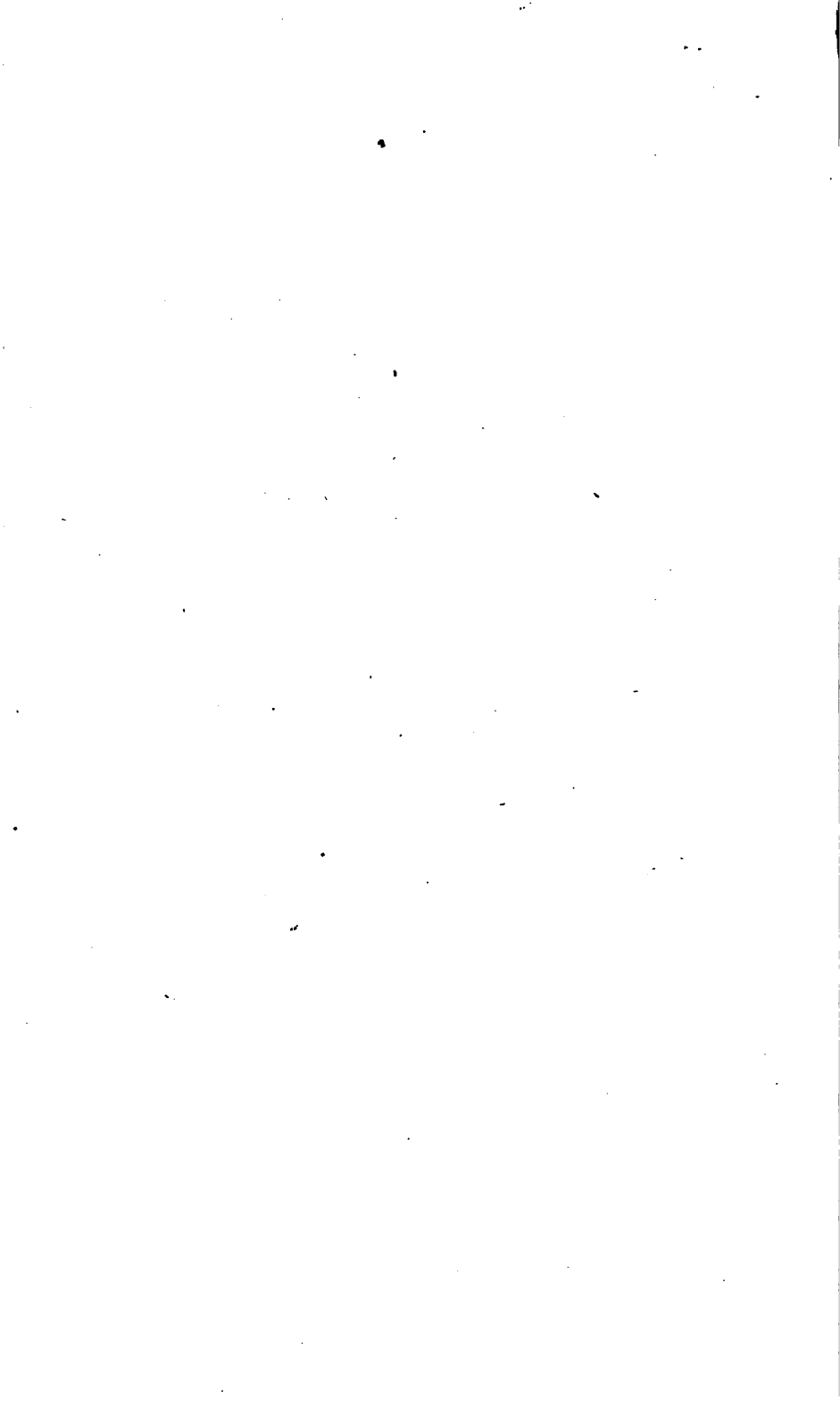
Other instructors act on the *surface* of the being. The Mother acts on the HEART; and out of the heart alone all true development springs.

THE END.

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[No. III.]

HINTS TO PARENTS.

FIRST EXERCISES

IN

NUMBER;

OR,

The Elements of Arithmetic

VISIBLY REPRESENTED

IN THE

SPIRIT OF PESTALOZZI'S METHOD.

THIRD EDITION.

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HINTS

TO

PARENTS.

THE difficulty of providing *rational* and agreeable employment for very young children, is a general subject of complaint. This difficulty, it is presumed, would not be found insuperable, could PARENTS be induced to devote their time and their powers to a province peculiarly their *own* *.

* The well-educating of their children is so much the duty and concern of Parents, and the welfare and prosperity of the nation so much depend on it, that I would have every one lay it seriously to heart.—*Locke*.

The more entirely a Mother gives herself up to the discharge of duties for which she is eminently qualified; to the sacred task of watching and assisting the development of the minds and hearts of her infants, the greater will be her success, and the more perfect her happiness. It is from steady application and perseverance that she must look for strength; she will learn more from hourly observation and instruction of her children, than from the study of the best treatises on education, and the most perfect exercises that can be provided. "If the spirit be there, ingenuity will not be wanting; and if the spirit be not there, in vain will rules supply its place."—For a MOTHER's care, for a MOTHER's cultivation, for a MOTHER's love, there can be found no substitute.

Guided by affection and by a solicitude for their welfare, of which a PARENT alone is capable, difficulties will vanish by persevering trial: she will daily become conscious of a growing skill, of a deeper interest; she will witness the success of her efforts; she will read in the smiling intelligent looks of her young pupils, and she will feel in her own

heart the reward of her honourable, her sacred, her happy work.

“ Then why resign into a stranger’s hand
A task as much within your own command ?
That God and Nature, and your int’rest too,
Seem with one voice to delegate to you.”

Even at a more advanced stage of education, when it may be deemed necessary to introduce an Instructor into the family, the duties of PARENTS are by no means removed, or even lessened. Indeed, such is the propensity of our nature to indolence—so plausible and ready our excuses for neglect of duty—that it would be safer to consider these duties as increased ; and so far from allowing such an event to slacken parental cares, it would be wiser to let it serve as an incitement to augmented vigilance, and a stimulus to greater exertion.

There are feelings, there are responsibilities which belong exclusively to PARENTS ; there are offices, there are duties, to the discharge of which, no other can be competent. Let them never forget that they are the “ lords of the soil ;” they have to look not only to present, but to future and permanent produce.

Mr. Edgeworth, in one of his valuable works on Education, suggests the advantages likely to arise from the formation of Education Societies, consisting entirely of PARENTS. Were this idea carried into execution, it would more effectually assist this great cause, secure the happiness of PARENTS, and promote the interests of the rising generation, than any other means that could be devised.

And could Mothers have a more delightful, or a more profitable topic for consideration and discussion, than the intellectual and moral culture of human nature, in its most important and most interesting stage*? Would not the time thus spent, be as agreeably and as advantageously employed as in the assortment of lace and riband; in discussing each other's dress and looks; the success or failure of an entertainment; the shape of a carriage; the superiority of one street, or one set of furniture, or one acquaintance, on the score of

* If my subject is not one in which you are interested, it is one which is in itself *most interesting*. It is one so interesting, that were I a legislator, I would begin here to legislate.—*Lecture 24 on Education.—M. Allen.*

fashion, to another? In daily preparations for nightly exhibitions in a crowd, into which neither talents, nor virtues, nor information, nor merit of any sort will be required as the passport; where the ignorant, the presuming, the frivolous, the insignificant, are on a level with the intelligent, the modest, the actively virtuous, the high-minded!

And it is well if this busy trifling, this frivolity, this dissipation, which is dignified by the name of employment—this contemptible eagerness, this frenzy for what is new, and gay, and fashionable, which has seized all ranks, and encroached upon every sacred duty; if this heartless trifling terminate in mere folly; if it lead not to sentiments, to feelings, to practices at utter variance with the principles of the religion we *profess**.

* We must speak out: *Their Christianity is not Christianity.*—*Wilberforce.*

Whatever is foolish, ridiculous, vain, earthly, or sensual in the life of a Christian, is something that ought not to be there; it is a spot and a defilement that must be washed away with tears of repentance. But if any thing of this kind runs through the course of our whole life, if we allow ourselves in things that are either vain, foolish, or sensual,

Could Mothers be awakened to a sense of their culpability, to a feeling of their utter degradation when they abandon their children for the world ; when they devote that time and that attention to trifles, which, under the guidance of nature, of reason, and of Christianity, might be improved to the noblest purposes : could they be roused to a fulfilment of their high destination : could Parents be persuaded to associate, to correspond, to devote themselves to their FIRST duty, these " Hints" would no longer be re-

we renounce our profession.—*Serious Call to a Holy Life.*—Rev. W. Law.

Must it not excite our grief and indignation, when we behold Mothers forgetful at once of their own peculiar duties, and of the high office which Providence designed their daughters to fulfil, exciting, instead of moderating in them, the natural sanguineness and inconsiderateness of youth ; hurrying them night after night to the resorts of dissipation ; thus teaching them to despise the common comforts of the family circle ; and instead of striving to raise their views, and to direct their affections to their true object, acting as if with the express design studiously to extinguish every spark of a devotional spirit, and to kindle in its stead an excessive love of pleasure, and perhaps a principle of extravagant vanity, and ardent emulation?—*Wilberforce on Practical Christianity.*

quired ; this humble offering of love would be discontinued, under the conviction that this great cause *must* prosper if PRACTICALLY taken up by those most capable of understanding and of executing it, whose bounden duty it is, and whose highest delight and glory it should, and might be.

Books on the subject of education are now numerous, and many of them excellent ; these are read and talked of, but unfortunately few consider it to be their business to *act* upon the suggestions they contain. It is evident that the same course will continue to be pursued, that no alteration or improvement will or can take place in this momentous concern, till PARENTS undertake the all-important, the deeply-interesting, the sacred duty.

While PARENTS prove themselves indifferent to the true interests of their children, while they remain deaf to the voice of nature, of conscience, and of duty, can it reasonably be expected that any other individual (however well qualified in many respects) should perform, as it ought to be performed, what PARENTS consider as too ignoble, too troublesome, too burdensome a task ?

Could Mothers assume the courage and

have the perseverance to devote their time and to give their undivided attention to this grand object; could they resolutely determine to employ the powers bestowed upon them for the express purpose of sowing in infancy the seeds of knowledge and of virtue, of all that is great and good; could maternal affection and maternal skill be engaged in the cause, with an earnest determination assiduously to perform the part of duty, a gradual but certain reformation and improvement would take place; the poor and false pleasures of dissipation would be despised, foreign joys would no longer be sought, the treasure and the heart would be at home; sure and rich to Parents, to children, to society, would be the reward*.

It is acknowledged that Mothers have a peculiar art in conciliating the affections of children, that there is an inexpressible charm accompanying the intercourse between Mo-

* Were it generally understood that the education of children is the Mother's peculiar province; an important trust committed to her by her Maker, education, at that early period, would, I am persuaded, be carried on more accurately than it is at present.—*Lord Kaimes.*

thers and their infants ; that maternal tenderness has the most powerful influence ; that none, let their qualifications be what they may, can supply the place of a Mother ;

“ She knows each chord, its various tones,
Each spring, its various bias *.”

All this is now so generally acknowledged, that it need not be dwelt upon.

It is the neglect, the abandonment of all these high endowments, the perversion of these talents, the dereliction of the most sacred duties, the renunciation of the brightest, the purest enjoyments ; it is all this that requires to be dwelt upon.

And can a mother's love grow cold ?
Can she forget her boy ?
His pleasing innocence behold,
Nor weep for grief—for joy ?

* They have a remarkably quick insight into character, and a warmth of affection, a tenderness and a delicacy, which win the affection of others, and enable them to correct faults without giving offence—and to present Christian principles and virtues to their children in their most amiable form.—*Christian Education.*—*Babington.*

A Mother may forget her child,
While wolves devour it on the wild;
Is *this* a Mother's love?

Ten thousand voices answer, "No!"
Ye clasp your babes and kiss;
Your bosoms yearn, your eyes o'erflow;
Yet ah! remember this—
The infant rear'd alone for earth,
May live, may die—to curse his birth:
Is *this* a Mother's love?

A Parent's heart may prove a snare;
The child she loves so well,
Her hand may lead, with gentlest care,
Down the smooth road to hell:
Nourish its frame,—destroy its mind:
Thus do the blind mislead the blind,
E'en with a Mother's love.

Mothers must be solemnly called upon to devote themselves to the service of those who have the most powerful of all claims upon them; they must be exhorted to become diligent labourers in this mighty work; they must be awakened to the indispensable obligation they are under of undertaking the cultivation of their children, of forming their dispositions and their habits by watchful attention, by constant precept, and above all,

by unvarying example *. “Ye shall lay up these my words in your hearts and in your souls: and ye shall teach them your children; speaking of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up.” Parents must be convinced that this is the business that properly belongs to them; this is the end and should be the aim of their existence. They must be made to feel that the whole circle of temporal employments and temporal delights boast no

* Let Parents, instead of excusing themselves by laying the fault to nature, exhibit in their own conduct that character they would wish to see their children possess.—*Allen's Lectures on the Christian Religion.*

Let a Parent be particularly on his guard against his faults and weaknesses when in the bosom of his family. The reverse is not seldom the case. The circumspection and restraint practised abroad, are often greatly relaxed at home. Here liberties and self-indulgencies are thought more allowable; wrong tempers are not instantly repressed in the bosom, and are suffered to deform the countenance, and also sometimes to break out in unchristian tones, expressions, and conduct.—*Babington on Christian Education.*

“What is the first requisite in Parental management? Example!—What the second? Example!—What the third? Example.”

higher privilege, yield no sweeter satisfaction than that of preparing immortal spirits for earthly virtue, and for heavenly bliss.

According to PESTALOZZI, NUMBER, FORM, and LANGUAGE, are the foundation of all knowledge. Mothers will find that the following exercises in number will awaken and fix the attention, and *gradually* strengthen the minds of their little ones, and therefore prove both profitable and amusing, *provided* they be properly administered.

Whether these exercises be mastered in twelve weeks or in twelve months, is a matter of little moment; but until they are mastered (let the time be what it may) children should not be pushed one step in advance.

These exercises will enable children to count *readily* forward and backward; and to prove, as well as to answer, with ease and promptitude, with or without visible objects, every question that can be proposed in adding, subtracting, &c. under twenty.

This first foundation gradually and pleasantly laid, the mother may proceed, with a reasonable hope of success. Should she, on the contrary, hurry over the first, but most important, as well as most difficult part of the

process, and wish her children to make what she conceives to be a rapid progress, she will prepare for herself constant disappointment, in their uncertain and confused answers, in consequence of their not having been familiarized by a long, patient, and unremitting practice in FIRST PRINCIPLES.

Mothers, by thus advancing prematurely, will, far from accelerating, inevitably retard, if not annihilate the very capability of future progress.

The first thing the Mother, or one of the elder brothers or sisters has to do, is to let the little ones count with moveable objects, as marbles, beads, beans; or better with small pieces of wood, cut in the shape of cubes or oblongs.

A mother, who had been educated in an institution for daughters, which formerly was connected with Pestalozzi's establishment, gave the first exercises in Number, in the following manner:

The Mother, placing one of the cubes before the children, said: This is *one* cube; and made them repeat it.

Children. This is one cube.

Mother. (adding a second.) Here you see *two* cubes.

Children. (Touching them with their fingers.) Two cubes.

Mother. (Adding another.) There are three cubes.

Children. (As before.) Three cubes.

Mother. (Taking up the three cubes, and throwing two upon the table.) How many cubes do you see before you ?

Children. We see *two* cubes.

Mother. (Taking up the two, and throwing three cubes upon the table.) How many do you count now ?

Children. We count *three*.

Mother. (Having continued as far as five, and throwing four cubes upon the table.) How many are there now ?

Children. There are *four*.

(When any of the children gave a wrong answer, she took it for granted that the foregoing step was not *clear* to him ; and she returned to the preceding number.)

Mother. (Throwing five upon the table.) How many do you see now ?

Children. (After counting them.) We perceive five. In this manner she continued till ten, making the children always repeat the preceding numbers before she went to a new

one; and thus, by frequent but short repetitions, of a few minutes at a time, they learned with cheerfulness and without fatigue, to count from one to ten.

(The mother should introduce as much variety into these exercises as possible, by making the child count her or his own fingers, the buttons of his jacket or waistcoat, or some other objects near him; and it should never be forgotten, that in order to prevent weariness or disgust, she should give short lessons at a time, but several repetitions of them during the day.)

After having advanced so far as to be able to count from one to ten, the mother now placed an oblong figure before them, saying: Once one.

Children. Once one.

Mother. (Placing a second oblong at a little distance from the first.) Twice one.

Children. Twice one.

Mother. (Adding another.) Three times one.

Children. Three times one.

Mother. (Adding another.) Four times one.

Children. Four times one.

Mother. Five times one.

Children. Five times one.

Thus she continued till she had ranged ten times one oblong upon the table, at equal distances ; and all of them in a straight line ; their long sides towards the window, and their short sides towards the door.

Mother. (To the children.) Pay attention : we will look at these oblongs, and see whether we can notice any thing besides ; first tell me once more, how many oblongs are on the table.

Children. Ten oblongs are on the table.

Mother. Do they lie close together ?

Children. No ! they do not lie close together.

Mother. In what manner are they separated ? Is the first oblong placed near to, or further from the second, than the second from the third ?

Children. No ! they are equally distant from each other.

Mother. Right ! we have already noticed something of these oblongs—here are ten oblongs at equal distances from each other.

Children. Here are ten oblongs at equal distances from each other.

Mother. Let us try to discover something more. Could not these oblongs be placed differently, without changing either their number or distance?

Should the children not observe, that they may be placed in a curved as well as in a straight line, the Mother ranges them so as to form a curved line, without changing either their number or distance; and then replaces them in the former straight position. This operation will probably lead them to perceive that they ought to say:

“These oblongs are ranged in a straight line.”

Mother. We have discovered again something new, and lest we should forget it, let us repeat whatever we have observed: here are ten oblongs placed at equal distances, and in a straight line.

Children. Here are ten oblongs placed at equal distances, and in a straight line, &c.

(In the same manner did the Mother proceed in making the children find out the position of the oblongs with respect to their long and short sides, till they could finally say.)

Children. Here are ten oblongs, placed at

equal distances, in a straight line, having their long sides turned towards the window, and their short sides towards the door.

Mother. We can say five different things of these oblongs :

1. That their number amounts to ten.
2. That they are placed at equal distances.
3. That they are ranged in a straight line.
4. That their long sides are turned towards the window.
5. And their short sides towards the door.

(The children, after knowing this well, were desired to turn about, or to shut their eyes ; meanwhile she took away two oblongs, and having moved the second nearer to the first, she desired them to face her again, and asked : How many are here now ?

Children. (Having counted them.) There are but eight.

Mother. How many were there before ?

Children. There were ten.

Mother. How many have I taken away ?

Children. You have taken away two (pointing to the vacant places.)

Mother. Did not these oblongs undergo any other change ?

Children. (Attentively examining them.)
Yes. You have moved *that* (pointing to it)
nearer to the other.

Mother. Very well! Do you observe any
other change?

Each of the Children. I see no other.

Mother. What did you notice respecting
the oblongs before you turned about?

Children. There were ten placed at equal
distances, in a straight line, their long sides
turned towards the window, and their short
sides towards the door.

Mother. What change did they undergo
whilst you turned about?

Children. There were but eight left, and
one of them was moved nearer to another.
All the rest remained as before.

Mother. Exactly so!

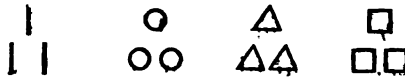
These and many other changes, by diminishing or increasing the number of oblongs, by making the children find out whatever can be observed with respect to their position, &c. are particularly calculated to fix their attention.

The Mother may vary these first exercises,

by drawing lines in different directions, circles, triangles, squares, &c. Thus :



The children repeating, One line, one circle, one triangle, one square *.



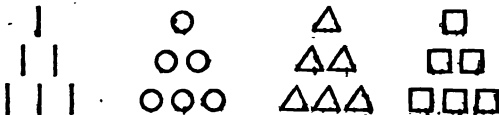
Children. One line, one circle, one \triangle , one \square .

One line and one line.

One circle and one circle.

One triangle and one triangle.

One square and one square.



Children. One line, one circle, one triangle, one square.

One line and one line.

One circle and one circle.

One triangle and one triangle.

One square and one square.

One line, and one line, and one line.

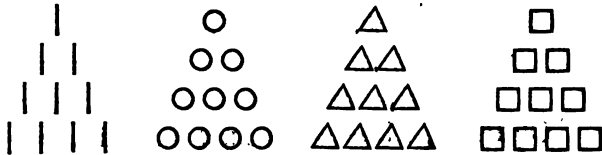
One circle, and one circle, and one circle.

* This exercise should be performed with chalk, standing at a large slate placed upon an easel.

One triangle, and one triangle, and
one triangle.

One square, and one square, and
one square.

As soon as the children are aware, that any number whatever is composed of unities, it would be superfluous to let them any longer repeat all the unities of a collective number; and after having continued to draw



they may say:

1 line, 1 circle, 1 triangle, 1 square.

2 lines, 2 circles, 2 triangles, 2 squares.

3 lines, 3 circles, 3 triangles, 3 squares.

4 lines, 4 circles, 4 triangles, 4 squares; to be continued to twelve.

Each lesson, after having been well exercised, either with tangible objects or the above signs, is then to be repeated without making use of either, till the children are quite firm in their operations, and able to answer any question proposed to them relative to each lesson.

Counting backward.

The Mother draws | |

Children say, 2 lines, 1 line.

She draws | | |

Children, 3 lines, 2 lines, 1 line.

Then | | | |

 | | |

 | |

 |

Children, 4 lines, 3 lines, 2 lines, 1 line.

This to be continued, beginning with 5,
then with 6, 7, &c. to 20.

Counting forward and backward combined.

The Mother draws one line, and below it
two lines. Then, at a small distance, two lines
and one below, as, | | |

 | | |

Children repeat, 1 line, 2 lines ; 2 lines, 1 line.

They repeat the same operation with va-
rious figures.

Draw each of you,

 | | | |

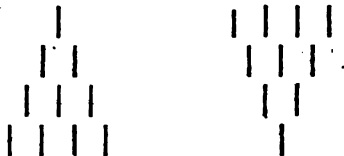
 | | | |

 | | | |

And say, 1 line, 2 lines, 3 lines.

3 lines, 2 lines, 1 line.

Draw each of you,



And say, 1 line, 2 lines, 3 lines, 4 lines:

4 lines, 3 lines, 2 lines, 1 line.

The same to be continued to twenty.

As soon as the Mother is quite satisfied that her little ones not only take delight in these operations, but can give ready and correct answers in regard to any of them, she may with safety proceed to a *second step*, in the following manner:

Mother. (Placing one cube on the table.)
Once 1.

Moth. (Pointing to the one cube.) Once 1, (adding a second to it,) more once 1, are twice 1.

Childr. Once 1, more once 1, are twice 1.

Moth. (Pointing to the two cubes on the table.) Twice 1 more once 1 (adding a third cube) are 3 times 1.

Childr. Twice 1 more once 1, are 3 times 1.

Moth. 3 times 1 more once 1 (adding a fourth cube) are 4 times 1.

4 times 1 more once 1 (adding a fifth) are 5 times 1.

Thus she continued, till 9 times 1 more once 1 are 10 times 1. The children always repeating after her.

In order to convince herself whether the children thoroughly understood the numbers from 1 to 10, she threw a certain number of cubes upon the table, for instance 5, and asked, How many lie now upon the table?

Childr. 5 are lying upon the table.

Moth. If I add to these 5 one more (adding another to them,) how many will there be?

Childr. If you add to those five cubes one more, there will be 6.

Moth. Why?

Childr. 5 times 1 more once 1 are 6 times 1.

Moth. (Taking away the sixth.) Here are 5 again; but (taking up one) if I take away 1 from these five cubes, how many will remain?

Childr. If you take 1 from five, there will remain 4.

After the children have gone through these exercises (which may be varied and extended, but very *gradually*, and always with *patience*

and good humour,) and the elder children practising the younger as far as they know, the Mother may make them count as far as 20 in the same manner, proposing to them similar questions; for instance:

Moth. (Throwing at random a number of cubes, exceeding however ten, upon the table.) How many cubes are here?

Childr. (After having counted them.) There are 13.

Moth. 13 times 1 more once 1, how many times 1?

Childr. 13 times 1 more once 1, are 14 times 1.

Moth. But 13 times 1 less once 1, how many times 1?

Childr. 13 times 1 less once 1, are twelve times 1.

Moth. If you add to 16 times 1, 3 times 1, how many times 1 does it give?

Childr. By adding to 16 times 1, 3 times 1, it will give 19 times 1.

Moth. But if you take from 16 times 1, 4 times 1, how many times 1 will remain?

Childr. By taking from 16 times 1, 4 times 1, 12 times 1 will remain, &c.

As soon as the children were able, with facility, to return correct answers to such

questions, with and without the aid of visible objects, the Mother was convinced that they had perfectly acquired the first elements of combining numbers, and she proceeded to the *combined unity 2*.

Moth. (Placing two cubes together.)
Twice 1 are once 2.

Childr. Twice 1 are once 2.

Moth. (Separating them again, and lifting one of them up) 1 is the half of 2.

Childr. 1 is the half of 2.

Moth. (Placing again the second next to the first.) Twice 1 are once 2.

Childr. Twice 1 are once 2.

Moth. (Adding to the two cubes a third, which she placed below them, thus :)



3 times 1 are once 2, and the half of 2.

Childr. 3 times 1 are once 2, and the half of 2.

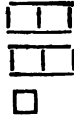
Moth. (Adding to the third a fourth cube, so as to form two pair.)



4 times 1 are twice 2.

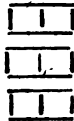
Childr. 4 times 1 are twice 2.

Moth. 5 times 1 are twice 2 and the half of 2.



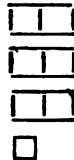
Childr. 5 times 1 are twice 2 and the half of 2.

Moth. 6 times 1 are 3 times 2.



Childr. 6 times 1 are 3 times 2.

Moth. 7 times 1 are 3 times 2 and the half of 2.



Childr. 7 times 1 are 3 times 2 and the half of 2.

Moth. 8 times 1 are 4 times 2.

Childr. 8 times 1 are 4 times 2.

This exercise is carried on to 20 times 1 and 10 times 2, so that twenty cubes are placed by pairs upon the table. This first step in *composing*, or *combining*, will require *much* time and patience.

When the children are quite firm in it, and understand perfectly the nature of the operation, the mother may give the exercise *inversely*, by *decomposing* the combined number 2. Thus :

(Placing 2 cubes upon the table.) Once 2 are twice 1.

Childr. Once 2 are twice 1.

Moth. (Taking one of the cubes up.) The half of 2 is 1.

Childr. The half of 2 is 1.

Moth. (Replacing the cube next to the first.) Once 2 are twice 1.

Childr. Once 2 are twice 1.

Moth. (Adding a third.) Once 2 and the half of 2 are 3 times 1.

Childr. (Always looking at the cubes.) Once 2 and the half of 2 are 3 times 1.

Moth. Twice 2 are 4 times 1.

Childr. Twice 2 are 4 times 1.

Moth. Twice 2 and the half of 2 are 5 times 1.

Childr. Twice 2 and the half of 2 are 5 times 1.

Moth. 3 times 2 are 6 times 1.

Childr. 3 times 2 are 6 times 1.

Moth. 3 times 2 and the half of 2 are 7 times 1.

Childr. 3 times 2 and the half of 2 are 7 times 1.

Moth. 4 times 2 are 8 times 1.

Childr. 4 times 2 are 8 times 1.

This is continued till 10 times 2 are 20 times 1. The mother enunciates, and the children repeat the whole of the lesson; which is followed by many and varied questions, all relating to and arising from the same. As it is essential, deeply to impress on the children's minds this in itself so simple, but to them so apparently complicated relation of unity to a combined number, and of the parts of a combined number to unity, the greatest possible variety must be introduced, in order to vivify the instruction; for which purpose the following examples may assist mothers, who are desirous of attempting this most useful and interesting branch of elementary instruction.

Moth. (Throwing a number of cubes, say 15, upon the table.) How many times 2 are here?

Childr. 7 times 2 and the half of 2. (Should any of the children make a mistake, they must count again till they are right.)

Moth. Right! but how many times 1 are in 7 times 2 and the half of 2?

Childr. In 7 times 2 and the half of 2 are 15 times 1.

Moth. Why?

Childr. In 7 times 2 are 14 times 1; the half of 2 is once 1; 14 times 1 and once 1 are 15 times 1.

The children, before giving the answer, should always repeat the question; by so doing, the mother sees whether it has been *understood*.

Many teachers will consider the observance of this rule as superfluous; perhaps, as an absurdity; but they are mistaken; it has the most decided influence on the development of the faculties of the mind; and the teacher should never forget that the child has not only to learn, but deeply to engraft upon his mind what he himself has long known; but not acquired without great trouble and frequent repetition.

This rule, especially in arithmetical and geometrical exercises, is strictly observed in Pestalozzi's school: and it is undoubtedly owing to its being put into practice, from the first easy and simple steps, that the pupils can solve with facility by head the most difficult and complicated problems.

Adding Numbers.

In order to introduce as much variety as

possible into these first exercises, the mother may place the cubes in two columns, not too far asunder.

In the column at the left hand, the number of cubes, according as she adds, 1 or 2, &c. increases from 1 to 9, or from 1 to 10, &c. In the right column, the number of cubes may continue the same.

a. The number of cubes in each column is pronounced, without mentioning the sum which they produce.

b. The sums produced by the single rows of both columns are stated.

c. *a* and *b* are combined.

a. The number of cubes in each column is pronounced, without mentioning the sums they produce, as :

The same exercise may be performed with dots, lines, &c. as :

□	□	1	1	■	■
□□	□	2	1	■■	■
□□□	□	3	1	■■■	■
□□□□	□	4	1	■■■■	■
□□□□□	□	5	1	■■■■■	■
□□□□□□	□	6	1	■■■■■■	■
□□□□□□□	□	7	1	■■■■■■■	■
□□□□□□□□	□	8	1	■■■■■■■■	■
□□□□□□□□□	□	9	1	■■■■■■■■■	■

Before the mother proceeds, the children must be able to give these combinations readily, and to answer any question relating to them.

Questions.

Moth. Shew me where are 6 and 1?

Childr. Here.

Moth. Where are 3 and 1? How many are in this row?

Childr. In this row are 4 and 1, &c.

b. The sums contained in the single rows of both columns are stated.

1st row contains	2
2d	- - - - 3
3d	- - - - 4
4th	- - - - 5
5th	- - - - 6
6th	- - - - 7
7th	- - - - 8
8th	- - - - 9
9th	- - - - 10

Questions.

Moth. In this row are how many times 1?

Childr. 6 times 1.

Moth. Where are 8 times 1?

Childr. Here, &c.

c. Combination of a. and b.

1 and 1 give 2

2 - - 1 - - 3

3 - - 1 - - 4

4 - - 1 - - 5

5 - - 1 - - 6

6 - - 1 - - 7

7 - - 1 - - 8

8 - - 1 - - 9

9 - - 1 - - 10

Questions.

Moth. 6 and 1 are how many?

Childr. 6 and 1 are 7, &c.

Application.

Moth. If you have 4 apples, and I give you 1 more, how many will you have?

Childr. 5 apples, &c.

2. The mother adds to each number from 1 to 8, 2.

a. The number of cubes, &c. in each column are proclaimed, without mentioning the sums they produce, as:

[illegible]

Questions.

Moth. Where do you see 4 and 2?

Childr. Here.

Moth. In this row are how many?

Childr. In that row are 5 and 2, &c.

b. The sums contained in each row of the columns are stated.

1st row contains 3

2d - - - - 4

3d - - - - 5

4th - - - - 6

5th - - - - 7

6th - - - - 8

7th - - - - 9

8th - - - - 10

Questions.

Moth. Where are 9 times 1?

Childr. Here.

Moth. How many times 1 are in this row?

Childr. 8 times 1, &c.

c. Combination of a. and b.

1 and 2 are 3

2 - - 2 - - 4

3 - - 2 - - 5

4 - - 2 - - 6

5 - - 2 - - 7

6 and 2 are 8

7 -- 2 -- 9

8 -- 2 -- 10

Questions.

Moth. 5 and 2 are how many ?

Childr. 5 and 2 are 7.

Moth. How did you make out that 5 and 2 are 7 ?

Childr. 5 are 5 times 1, 2 are twice 1, 5 times 1 and once 1 are 6 times 1 ; 5 times 1 and twice 1 are 7 times 1.

Application.

Moth. If you have in your hand six nuts, and I put two more to them, how many have you ?

Childr. 8 nuts.

Moth. Who will prove that 6 nuts and 2 nuts are 8 nuts ?

One of the Childr. 6 nuts are 6 times one nut ; 2 nuts are twice 1 nut. 6 nuts and 1 nut are 7 nuts ; 6 nuts and 2 nuts are 8 nuts.

3. The mother may then have three in the right hand column (taking away the 8th row.) Then four in the right column (taking away the 7th row.)

Combination of Numbers from 1 to 10.

In this exercise the children are taught in how many different ways unities forming a number can be combined. The mother arranges the cubes, puts them together, and separates them, according as the course of the exercise may require.

1 and 1 are 2

2 are .. once 2

1 and 1 and 1 are 3

1 - - 2 - - - - - 3

2 - - 1 - - - - - 3

3 are once 3

1 and 1 and 1 and 1 are 4

1 - - 1 - - 2 - - - - - 4

1 - - 2 - - 1 - - - - - 4

1 - - 3 - - - - - 4

2 - - 1 - - 1 - - - - - 4

2 - - 2 - - - - - 4

3 - - 1 - - - - - 4

4 are once 4

1 and 1 and 1 and 1 and 1 are 5

1 - - 1 - - 1 - - - - - 2 - - 3

1 - - 1 - - 2 - - 1 - - - - - 5

1	and	1	and	3	-----	are	5
1	--	2	--	1	and	1	---- 5
1	--	2	--	2	-----		5
1	--	3	--	1	-----		5
1	--	4	-----				5
2	--	1	--	1	---1---		5
2	--	1	--	2	-----		5
2	--	2	--	1	-----		5
2	--	3	-----				5
3	--	1	--	1	-----		5
3	--	2	-----				5
4	--	1	-----				5

5 are once 5, &c.

The remaining combinations, with 6, 7, 8, 9, 10, to be formed in the same manner.

Children that have gone through three or four such combinations, find those that can be formed with the remaining numbers without assistance.

Subtraction.

The mother places ten cubes separately, taking away one by one till none remain.

1 taken from 10 and 9 remain.

1	-		-	9	-	8	—
1	-		-	8	-	7	—
1	-		-	7	-	6	—
1	-		-	6	-	5	—, &c.

1 taken from 5 and 4 remain.

1 - - 4 - 3 —

1 - - 3 - 2 —

1 - - 2 - 1 —

1 - - - 1 - 0 —, &c.

Questions.

Moth. 1 taken from 6, how many remain?

Childr. 1 taken from 6, 5 remain, &c.

The mother proceeds to take from ten cubes 2 at a time, and says :

2 taken from 10 and 8 remain.

2 - - 9 - 7 —

2 - - 8 - 6 —

2 - - 7 - 5, &c.

till nothing remains.

Questions.

Moth. 2 taken from 6, how many remain?

Childr. 2 - - - 4 remain.

Moth. Prove that.

Childr. 2 are twice 1, 1 taken from 6, 5 remain, 2 taken from 6, 4 remain.

Application.

Moth. If you have 9 apples, and give 2 of them to your brother, how many will remain?

Childr. If from 9 apples I give away 2, I shall keep 7.

Moth. Give me your reason.

Child. 2 are twice 1; 1 taken from 9, 8 remain, 2 from 9, 7 remain.

The Mother continues to take from the 10 cubes, 3 each time, till nothing remain.

3 taken from 10 and 7 remain.

3 - - 9 - 6 -

3 - - 8 - 5 -

3 - - 7 - 4 - &c.

Questions.

Moth. 3 taken from 8, how many remain?

Child. 3 taken from 8, 5 remain.

Moth. How do you make that out?

Child. 3 are 3 times 1; 1 taken from 8, 7 remain; 2 from 8, 6 remain; 3 from 8, 5 remain.

Application.

Moth. Suppose you have 7 marbles, and you lose 3 of them, how many will remain?

Child. If I have, &c. 4 will remain.

Moth. Prove that, if you please.

Child. 3 marbles are 3 times 1 marble; 1 marble from 7, 6 remain; 2 from 7, 5 remain; and 3 from 7, 4 remain.

In the same manner, the Mother may continue to take from the 10 cubes, 4, 5, &c. and

make her pupils always give the reasons for their answers.

Combination of Addition and Subtraction.

In this exercise, to each number from 1 to 8, 2 are added, and 1 is taken away; or 1 added, and 2 taken away, as:

a. 1 and 2 give 3 1 taken from 3, 2 remain.

2 2 4 1 - 4, 3

3 2 5 1 - 5, 4

4 2 6 1 - 6, 5

5 2 7 1 - 7, 6

6 2 8 1 - 8, 7

7 2 9 1 - 9, 8

8 2 10 1 - 10, 9

b. 1 and 1 give 2 2 taken from 2, 0 remains.

2 1 3 2 - 3, 1

3 1 4 2 - 4, 2

4 1 5 2 - 5, 3

5 1 6 2 - 6, 4

6 1 7 2 - 7, 5

7 1 8 2 - 8, 6

8 1 9 2 - 9, 7

9 1 10 2 - 10, 8

Questions.

Moth. If from 3 and 2, 1 be taken away, how many remain?

Child. 1 taken from 3 and 2, 4 remain.

Moth. How did you find that?

Child. 3 and 2 are 5, 1 taken from 5, 4 remain.

Moth. How many remain, if from 6 and 1 2 be taken away?

Child. If from 6 and 1, 2 be taken away, 5 remain.

Moth. How did you find that?

Child. 6 and 1 are 7, 2 taken from 7 leave 5, consequently, 2 taken from 6 and 1 leave 5.

Application.

Moth. If you have 7 shillings in your purse, and your papa should increase your stock with 2 shillings, of which you give 1 away to a poor man, how many remain?

Child. 8 shillings will remain.

Moth. How do you account for that?

Child. 7 shillings and 2 more are 9 shillings. 1 taken from 9 leaves 8, consequently, if I have 7 shillings, &c.

Moth. Here I have 8 beans and 1 bean, of which I remove 2 to the other side of the table, how many remain in this place?

Child. 7 beans remain in this place.

Moth. How will you convince me of that?

Child. 8 beans and 1 bean are 9 beans, 2 beans being removed from 9, 7 beans remain.

2. To each number from 1 to 7, 3 are added, and 1, 2 taken away; or 1, 2 added and 3 taken away; for instance:

a. 1 and 3 give 4 1 from 4, 3 remain.

2	3	5	1	5, 4
3	3	6	1	6, 5
4	3	7	1	7, 6
5	3	8	1	8, 7
6	3	9	1	9, 8
7	3	10	1	10, 9

b. 1 and 3 give 4 2 from 4, 2 remain.

2	3	5	2	5, 3
3	3	6	2	6, 4
4	3	7	2	7, 5
5	3	8	2	8, 6
6	3	9	2	9, 7
7	3	10	2	10, 8

c. 2 and 1 give 3 3 from 3, 0 remains.

3	1	4	3	4, 1
4	1	5	3	5, 2
5	1	6	3	6, 3
6	1	7	3	7, 4
7	1	8	3	8, 5
8	1	9	3	9, 6
9	1	10	3	10, 7

d. 1 and 2 give 3 3 from 3, 0 remains.

2 2 4 3 4, 1

3 2 5 3 5, 2

4 2 6 3 6, 3

5 2 7 3 7, 4

6 2 8 3 8, 5

7 2 9 3 9, 6

8 2 10 3 10, 7

Questions.

Moth. Deducting 1 from 4 and 3, how many remain ?

Child. Deducting 1 from 4 and 3, 6 remain.

Moth. How did you find that ?

Child. 4 and 3 are 7 ; 1 taken from 7, 6 remain ; consequently, deducting 1 from 4 and 3, 6 remain.

Moth. Taking 2 from 6 and 3, what will remain ?

Child. Taking 2 from, &c. 7 will remain.

Moth. How do you account for that ?

Child. 6 and 3 are 9, 2 taken from 9, 7 remain ; consequently, 2 taken from 6 and 3 leave 7.

Moth. Deducting 3 from 7 and 1, how many remain ?

Child. Deducting, &c. 5 remain, &c.

In the same manner the Mother may in-

crease the numbers from 1—6 by 4, from 1—5 by 5, and likewise diminish them by 1, 2, 3, &c.

Of the Equality of Numbers.

The Mother places the cubes in two columns, from 1 to 10; so that the number of cubes in the different partitions of the first column correspond with that in the partitions of the second column opposite. She enunciates, and the pupils repeat after her.

The cubes are to remain as they have been arranged without separating them; and each number is to be compared with itself, as :

1	is equal to	1
2	are	- 2
3	-	- 3
4	-	- 4
5	-	- 5
6	-	- 6, &c.

till 10.

Here the cubes of the second column are separated; but those of the first remain untouched. The cubes of the second column are to be formed into 2 partitions, as :

2	are equal to	1 and 1
3	-	- 1 - 2
4	-	- 2 - 1

4 are equal to 1 and 3

.. - - 2 - 2

.. - - 3 - 1

5 - - 1 - 4

.. - - 2 - 3

.. - - 3 - 2

.. - - 4 - 1

6 - - 1 - 5

.. - - 2 - 4

.. - - 3 - 3

.. - - 4 - 2

.. - - 5 - 1

7 - - 1 - 6

.. - - 2 - 5

.. - - 3 - 4

.. - - 4 - 3

.. - - 5 - 2

.. - - 6 - 1

To be continued till 10.

Questions.

Moth. Which 2 numbers are equal to 5 ?

Child. 1 and 4 are equal to 5 ; 2 and 3 are equal to 5 ; 4 and 1 are equal to 5.

Moth. Prove that 1 and 4 are equal to 5.

Child. 1 and 4 are 5 times 1 ; 5 times 1 are equal to 5 ; consequently 1 and 4 are equal to 5.

Application.

Moth. Suppose I give you 4 nuts at 2 dif-

ferent times, how many can I give you each time ?

Child. 1 and 3; or 2 and 2; or 3 and 1, &c.

2. The cubes of the second column are to be formed into 3 partitions, as :

3 are equal to 1 and 1 and 1

4 - - - 1 - 1 - 2

.. - - - 1 - 2 - 1

.. - - - 2 - 1 - 1

5 - - - 1 - 1 - 3

.. - - - 1 - 2 - 2

.. - - - 1 - 3 - 1

.. - - - 2 - 1 - 2

.. - - - 2 - 2 - 1

.. - - - 3 - 1 - 1

6 are equal to 1 - 1 - 4

.. - - - 1 - 2 - 3

.. - - - 1 - 3 - 2

.. - - - 1 - 4 - 1

.. - - - 2 - 1 - 3

.. - - - 2 - 2 - 2

.. - - - 2 - 3 - 1

.. - - - 3 - 1 - 2

.. - - - 3 - 2 - 1

.. - - - 4 - 1 - 1, &c.

to be continued till 10.

Questions.

Moth. In how many ways can you arrange 3 numbers so as to form 5?

Child. 1 and 1 and 3; 1 and 2 and 2; 1 and 4; 2 and 1 and 2; 2 and 2 and 1; 3 and 1 and 1.

Moth. Prove that each set of numbers are equal to 5.

Child. 1 and 1 and 3 times 1 are 5 times 1; 5 times 1 are once 5, &c.; consequently each set of numbers I have mentioned are equal to 5.

Application.

Moth. At 4 different times you are to receive 6 shillings, how many can you receive each time?

Child. 1 and 1 and 4; 1 and 2 and 3; 1 and 3 and 2; 1 and 4 and 1, &c.

This exercise may be continued.

Comparison of Numbers by more.

The cubes are arranged as represented below in the two columns.

Nothing is to be mentioned but that 2, 3, 4, &c. are more than 1, 2, 3, &c. without stating by *how much*.

2 are more than 1

3	-	2
4	-	3
5		4
6		5
7	-	6

until 10.

3, are more than 2, and more than 1

4	-	3,	-	2, 1
5	-	4,	-	3, 2, 1
6		5,	-	4, 3, 2, 1.

&c. till 10.

Here is ascertained *how much* the first number is greater than the second.

a. 2 are 1 more than 1

3	1	-	2
4	1	-	3
5	1	-	4, &c.
till 10	1	-	9

b. 3	2	-	1
4	2	-	2
5	2	-	3
6	2	-	4
7	2	-	5, &c.

c. 4	3	-	1
5	3	-	2
6	3	-	3
7	3	-	4, &c.

2 are 1 more than 1

3 1 - 2 and 2 more than 1

4 1 - 3 2 - 2

.. 3 - 1 .. - ..

5 1 - 4 2 - 3

.. 3 - 2 4 - 1

6 1 - 5 2 - 4

.. 3 - 3 4 - 2

.. 5 - 1, &c.

Questions.

Moth. 5 are how many more than 3?

Child. 5 are 2 more than 3.

Moth. Prove that 5 are 2 more than 3.

Child. 5 are 1 more than 4; 4, 1 more than 3; 1 and 1 are 2; consequently, 5 are 2 more than 3.

Application.

Moth. Among 3 boys I distribute some nuts; to the first I give 2, to the second 4, and to the third 6 nuts. Which of these boys has the most, and how many more has he than each of the two other boys?

Child. The third boy has the greatest number of nuts; he has received 2 more than the second, and 4 more than the first boy.

Comparison of Numbers by less.

The cubes are placed in the same way as in the foregoing exercise.

1. Is shewn that 2, 3, 4, &c. are less than 3, 4, 5, &c. without mentioning *how much*.

1 is less than 2

2 are - 3

3 - - 4

4 - - 5

5 - - 6, &c. till 10.

1 is less than 2, 3, 4, - 10

2 are - 3, 4, 5, - 10

3 4, 5, 6, - 10

4 5, 6, 7, - 10, &c.

2. Here is stated *how much* one number is less than another.

a. 1 is 1 less than 2

2 are 1 - 3

3 1 - 4, &c. till 10.

b. 1 is 2 less than 3

2 are 2 - 4

3 2 - 5

4 2 - 6, &c.

c. 1 is 3 - 4

2 are 3 - 5

3 3 - 6

4 3 - 7, &c.

1 is 1 less than 2 and 2 less than 3

1 4 - 5 5 - 6

.. 6 - 7 7 - 8

.. 8 - 9 9 - 10

2 are 1 - 3 2 - 4

.. 3 - 5 4 - 6

.. 5 - 7 6 - 8

.. 7 - 9 8 - 10

3 1 - 4 2 - 5

.. 3 - 6 4 - 7

.. 5 - 8 6 - 9

.. 7 - 10, &c.

Questions.

Moth. 5 are how many less than 7?

Child. 5 are 2 less than 7.

Moth. Try to prove that.

Child. 5 are 1 less than 6; 6 are 1 less than 7; and 1 and 1 are 2; consequently 5 are 2 less than 7.

Application.

Moth. One workman earns 5 shillings a day, and another earns 2 shillings; how much less does the latter earn than the former?

Child. The latter earns 3 shillings less than the former.

Combination of the two preceding Comparisons.

a. 1 is 1 less than 2 2 are 1 more than 1

2 are 1	-	3	3	1	-	2	
3	1	-	4	4	1	-	3
4	1	-	5	5	1	-	4
5	1	-	6	6	1	-	5, &c.

b. 1 2 - 3 3 2 - 1
 2 2 - 4 4 2 - 2
 3 2 - 5 5 2 - 3, &c.

c. 1 3 - 4 4 3 - 1
 2 3 - 5 5 3 - 2
 3 3 - 6 6 3 - 3, &c.

a. 1 is 2 less than 3 3 are 1 more than 2

2 are 2	-	4	4	1	-	3	
3	2	-	5	5	1	-	4
4	2	-	6	6	1	-	5
5	2	-	7	7	1	-	6
6	2	-	8	8	1	-	7
7	2	-	9	9	1	-	8
8	2	-	10	10	1	-	9

b. 2 1 - 3 3 2 - 1
 3 1 - 4 4 2 - 2
 4 1 - 5 5 2 - 3
 5 1 - 6 6 2 - 4
 6 1 - 7 7 2 - 5, &c.

c. 1 is 4 less than 5 5 are 3 more than 2
 2 are 4 - 6 6 3 - 3
 3 4 - 7 7 3 - 4
 4 4 - 8 8 3 - 5, &c.

Questions.

Moth. What number is 3 more than 5, and 2 less than 10?

Child. The number 8.

Moth. 4 are how many more than 1, and how many less than 7?

Child. 4 are 3 more than 1, and 3 less than 7, &c.

Another Exercise, combining Position with Number.

Moth. (Placing a number of cubes, for instance 12, in pairs upon the table.) How many times 2 are here?

Child. 6 times 2.

Moth. Mark well how many are placed here; for I shall take some away, and you are to tell how many I have taken away. (The children having viewed them, were desired to turn about, or to shut their eyes; and the Mother having taken away seven cubes, made

them face her again.) Now, tell me, how many have I taken away?

Child. 3 times 2 and the half of 2 have been taken away.

Moth. But how many times 1 has been taken away?

Child. 7 times 1.

Moth. How many times 2 must be added again, to get the same number as before?

Child. 3 times 2 and the half of 2.

Moth. And how many times 1?

Child. 7 times 1.

Moth. (Adding one cube only.) How many times 2 are now wanting?

Child. 3 times 2.

Sometimes the Mother may turn the questions thus: 3 times 2 how many times the half of 2? (Instead of asking 3 times 2 how many times 1;) in order to make it clear, that 1 or the half of 2 means the same thing.

Child. 3 times 2 are 6 times the half of 2.

Moth. Why?

Child. 3 times 2 are 6 times 1; 1 is the half of 2: 6 times 1 are 6 times the half of two, &c.

In this manner she may replace by degrees all the cubes, by adding now 1, now 2, sometimes more, to prevent the children from proclaiming empty sounds only, without having

a clear intuition of what they say: as is the case with our multiplication tables, by which children soon know mechanically, that after the sounds 3 times 4 follows the sound 12; but are unable to answer when the question is put to them inversely: 4 times 3 how many times 1? because these sounds are unknown to them.

Moth. (Having replaced the six pair of cubes.) How many must I add, to restore our former number?

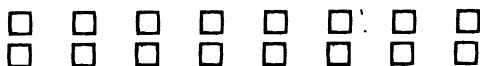
Child. None; the former number of 6 times 2 is complete; or,

Moth. (Having added one cube to the six pair.) How many have I to add, to complete our former number?

Child. None; there is already one too much.

In order to fix still more the children's minds, when counting, to the *position* of objects, she may give the same exercise, in the manner following:

Moth. (Placing as before eight pair of cubes, each pair at equal distance, thus:)



How many times 2 are here?

Child. 8 times 2.

Moth. How are they ranged?

Child. 2 and 2 are placed together.

Moth. Are they placed at equal or unequal distances?

Child. Each pair is placed at equal distances.

Moth. Do you observe nothing else?

Child. Each pair of cubes forms a rectangle, the long sides of these rectangles run parallel, and their short sides in the same direction.

Moth. What position have the long sides of these rectangles, in regard to some part of this room?

Child. Their long sides are turned towards the door, and their short sides towards the window.

Moth. Very well. Lest we should forget whatever we know of these cubes, let us repeat it (together with the children.)

a. 8 times 2 cubes are placed here.

b. Each pair is so ranged as to form a rectangle.

c. These rectangles are equally distant from each other.

d. The long sides of these rectangles are

parallel, and their short sides in the same direction.

e. They have their long sides turned towards the door, and their short sides towards the window.

Now, mark, how many cubes are here, and in what manner they are placed.

Turn about. (Meanwhile she may take away some, for instance, five, and the children having again faced the table, she may ask :) What change has taken place? Are the cubes still situated as they were before?

Child. Yes; they are exactly situated as before, but some of them are wanting.

Moth. How many times 2 are wanting?

Child. Twice 2 and the half of 2.

Moth. How many times 1 are wanting?

Child. 5 times 1 are wanting.

Moth. Which did I take away?

Child. (Describing precisely which were taken away.)

Moth. Turn about again. (Replacing the cubes she had taken away)

□	□	□	□□	□	□□
□	□	□	□□	□	□□

How many have I taken away?

Child. (Having turned about and looked at them.) You have taken away none.

Moth. But has any alteration taken place?

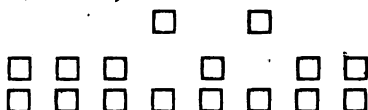
Child. Yes, the second pair, (from the right) has been moved closer to the first pair, and the fourth nearer to the fifth, and consequently farther from the third.

Moth. Right. Has any change taken place with regard to their direction?

Child. No, the direction is the same.

The Mother repeats with them all the changes which have taken place.

Moth. (Separating two pair of cubes, so that one of each pair remained in its original situation, but the two others were moved out of the straight line, their sides remaining unchanged, thus:)



How many of these cubes have I taken away?

Child. None; but they are placed differently from what they were before.

Moth. Has the position of all of them been changed?

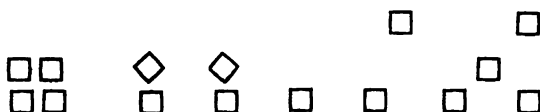
Child. No, the position of two only has been changed.

Moth. Exactly! But in what manner is their position altered?

Child. They are separated from those

cubes to which they were united before ; the third and fifth pair, which, like the rest, formed rectangles, have been disunited, and no longer lie in the same line with the 6 remaining rectangles.

At another exercise the mother, placing 8 pair of cubes at equal distances, as before, desires the children to turn about, and then makes the following changes.



Moth. Now look, and tell me what changes the cubes have undergone.

Child. Oh ! what confusion !

Moth. Examine them minutely pair by pair, and you will be able to state all the changes that have taken place :

How many times 2 were there before ?

Child. The half of two has been taken away.

Moth. That is what I do not wish to know at present ; I want to hear how many times 2 there were before.

(It is important to be distinct and precise in proposing questions, and to require the children to return precise answers.)

Child. 8 times 2.

Moth. How many times 2 are yet here ?

Child. 7 times 2 and the half of 2.

Moth. How many times 2 are wanting ?

Child. None ; the half of two only is wanting.

Moth. From whence has the half of 2 been taken away ?

Child. Here, (pointing to the vacant place above the single oblong.)

Moth. Describe minutely the place where the wanting cube was situated.

Child. The wanting cube was situated above that which is the fourth in the lower row from the right.

Moth. Exactly ! We now know that one cube has been taken away, and the place from whence it has been taken away.—But mention all the other changes which have taken place. (As one child noticed first this, another that change, she said :) I have made so many alterations, that we must go step by step, and examine one pair after the other ; and to do this the better, let us once more repeat whatever we noticed when we looked at them last.

(Here the before-mentioned situation of the cubes is to be repeated.)

Moth. In their former position each pair of cubes formed a rectangle ; is this the case still ?

Child. No ; the first pair on the right, which before formed a rectangle, is now dis-united. Of the second pair, one cube has been moved a little to the right, and forms no longer a rectangle with the other. Of the third pair, one also has been placed to the right, and at some distance from its fellow. The fourth no longer forms a pair, for one is wanting. The cubes of the fifth and sixth pairs are still close together, but not parallel, and for that reason can no longer form rectangles. The seventh and eighth pair are so situated as to form a square.

Moth. In the former figure the rectangles were placed at equal distances ; is this the case now ?

Child. No ! the seventh and eighth rectangle are moved close together ; the remaining six no longer exist.

Moth. In the former figure the long sides of the rectangles were parallel ; how are they now ?

Child. Now the long sides of the seventh and eighth rectangle only are parallel.

Moth. Right! Let us, before we proceed, recapitulate what we have hitherto noticed. (The mother now repeats with the children all the changes she has contrived, in the same order in which they have found them out.)

This occupation of the children may be considered as *one* of the most useful and developing in domestic education; but it cannot be too frequently pressed upon the attention of mothers, that whatever may be the exercise, it should be step by step, and *hurry* is to be avoided on their part, as well as carefully guarded against on the part of the child—and that one of the most important of the children's daily duties is to teach their young companions, with patience and cheerfulness, what they themselves have acquired: let them constantly keep in remembrance, by hourly practice, that they are learning, in order to communicate.

It is a principal character of Pestalozzi's method, not to admit of any, not even of the smallest omission; but to set out from the first point of knowledge, and to lead the pupil *insensibly* to the highest possible degree of proficiency.

If the mother be aware that the child can-

not perform any exercise with accuracy and firmness, she should not proceed.

It is only the full conviction of the child's being perfect master of the preceding step, that should determine the teacher to lead him on to the next.

The same exercises which have been given with material objects, may afterwards be given without them. Thus, the mother seeing that the child, with the aid of real objects, has so far advanced as to know: that 8 times 1 are 4 times 2, and 4 times 2, 8 times 1, may propose, without the aid of them, questions similar to those which follow:

Moth. 3 times 2 and the half of 2, how many times 1?

Child. 3 times 2 and the half of 2 are 7 times 1.

Moth. Why?

Child. 3 times 2 are 6 times 1—the half of 2 is 1, 6 times 1 and once 1 are 7 times 1.

Moth. 5 times 1, how many times 2?

Child. 5 times 1 are twice 2 and the half of 2.

Moth. Why?

Child. 4 times 1 are twice 2; once 1 is the half of 2; 4 times 1 and once 1 are 5 times 1.

Similar questions are applicable to all ordinary objects of life; for instance:

Moth. Two sixpences make 1 shilling, how many shillings do 7 sixpences make?

Child. 7 sixpences make 3 shillings and the half of a shilling.

Moth. Why?

Child. 2 sixpences make 1 shilling; 4 sixpences make 2 shillings; 6 sixpences make 3 shillings; 1 sixpence is the half of a shilling; 7 sixpences are 3 times 2, and the half of 2 sixpences; 7 sixpences, therefore, are 3 shillings, and the half of a shilling.

Moth. 2 pair of shoes and half a pair, how many single shoes?

Child. 2 pair of shoes and half a pair are 5 single shoes.

Moth. Why?

Child. 1 pair of shoes consists of 2 single shoes; twice 2 single shoes are 4 shoes; the half of a pair is 1 single shoe; 4 shoes and 1 shoe make 5 shoes.

After several questions of this nature, the mother may proceed to the combined unity

of 3 and of 4, continuing the use of cubes, or of other objects.

Moth. (Placing 3 cubes in a straight line at equal distances.) How many times 1 are here?

Child. 3 times 1.

Moth. (Lifts up 1 of the 3 cubes, shews it to them, and places it at some distance from the two others.)



Once 1 is the third part of 3.

Child. Once 1 is the third part of 3.

Moth. (Removing one of the two cubes which lie close together, and placing it next to the single one.)




Twice 1 are twice the third part of 3.

Child. Twice 1 are twice the third part of 3.

Moth. (Moving the third cube nearer to the two first, so that all 3 are lying in the same line and at equal distance.)



3 times 1 are (moving all 3 close together, so as to form a rectangle ) once 3.

Child. 3 times 1 are once 3.

Moth. (Placing a fourth cube below the first of the 3 former, so that with the fourth a new row begins, as represented here.)



4 times 1 are once 3 and the third part of 3.

Child. 4 times 1 are once 3 and the third part of 3.

Moth. 5 times 1 are once 3, and twice the third part of 3.



Child. Repeat.

Moth. 6 times 1 are twice 3.



Child. 6 times 1 are twice 3.

Moth. 7 times 1 are twice 3, and the third of 3.



Child. 7 times 1 are twice 3 and the third of 3.

Moth. 8 times 1 are twice 3, and twice the third part of 3.



Child. 8 times 1, &c.

Moth. 9 times 1 are 3 times 3.



Child. 9 times 1 are 3 times 3.

The various exercises which the Mother has given to the children relative to the combined unity of 2, may be repeated with the combined unity of 3, the Mother continuing to form rows of 3 cubes one after another, till she has placed 10 times 3 cubes before them.

As soon as the children have advanced so far as to answer, and to prove without the aid of cubes or other objects, to the mother's question: 26 times 1, how many times 3? 26 times 1 are 8 times 3, and twice the third part of 3; and inversely, to the question: 7 times 3 and the third part of 3, how many times 1? 7 times 3 and the third part of three are 22 times 1; she then proceeds to the combined unity of 4, 5, &c. in the same manner.

Those who are neither theoretically nor practically versed in methods of *development*, who have been accustomed to mistake mere *instruction* for *education*, will probably inquire: To what purpose all the preliminary steps, the exercises, the questions, the descriptions, the minute observations recommended in former numbers, and the many preparations for arithmetic in this? Can we do better than have our children taught to *read* as early as possible, in order not only to furnish them with an independent amusement, (which we find extremely convenient,) but one also which will enable them to learn much by themselves in a short period? To such inquiries, it may be briefly answered, that the Pestalozzian system, taking nature for its guide, professes gradually to unfold, patiently yet vigilantly to watch, tenderly to support and assist; not prematurely to *force*, far less to *stifle*: which it may be feared will be the effect of an eager and rapid perusal of the books now so unsparingly provided for youthful instruction. These, it is admitted, are infinitely superior to the mere stories and fairy tales formerly composing the juvenile library; and being often upon useful and

scientific subjects, they may furnish valuable hints to Parents ; but they should *seldom* be put into the hands of their pupils ; as, instead of developing the child's faculties, and giving him a consciousness of growing *strength*, they will weaken, if not destroy, the powers they were intended to cultivate.

Many adults are utterly at a loss to explain themselves, either verbally or in writing, with accuracy and precision, upon the most familiar subjects: this difficulty arises from the want of proper early attention and exercise, and can only be guarded against by constant, judicious, gradual development of *all* the powers from infancy.

These powers will be found, under RIGHT administration, to give the child distinct ideas of numerical relations, at the same time they are calculated to form habits of attention ; to create a spirit of inquiry ; to develop his faculty of observing, of comparing, of describing: to unfold his power of internal intuition, and to cultivate and strengthen the faculty of speech.

When once the Pestalozzian SPIRIT is imbibed, Mothers will no longer consider their children as clogs upon their business or their pleasures ; nor, in order to rid themselves of

the irksome restraint, will they wish merely to provide them with a solitary and an independent employment—they will no longer unnaturally consider time devoted to their infants as lost to pleasure; but they will desire to associate them with every thought, every action, and every scene, which they will delight in rendering conducive to the real improvement, and to the present and future usefulness and genuine happiness, of their little ones*.

They will despise and reject the authority of that world by which they are now enslaved and debased; they will no longer condescend to use its language†, or blindly yield to its dictates; they will cast off the prejudices

* “Every hour in the society of a parent who understands education, and pays proper attention to it, is an hour gained to moral improvement.”

“Every hour which a Christian Mother spends with her children, has balm on its wings.—*Babington*.”

† Duty . . . Doing as other people do.

Religion . . . Occupying a seat in some church or chapel.

Courage . . Fear of man.

Cowardice . Fear of God.

Spirit Contempt of decorum and conscience.

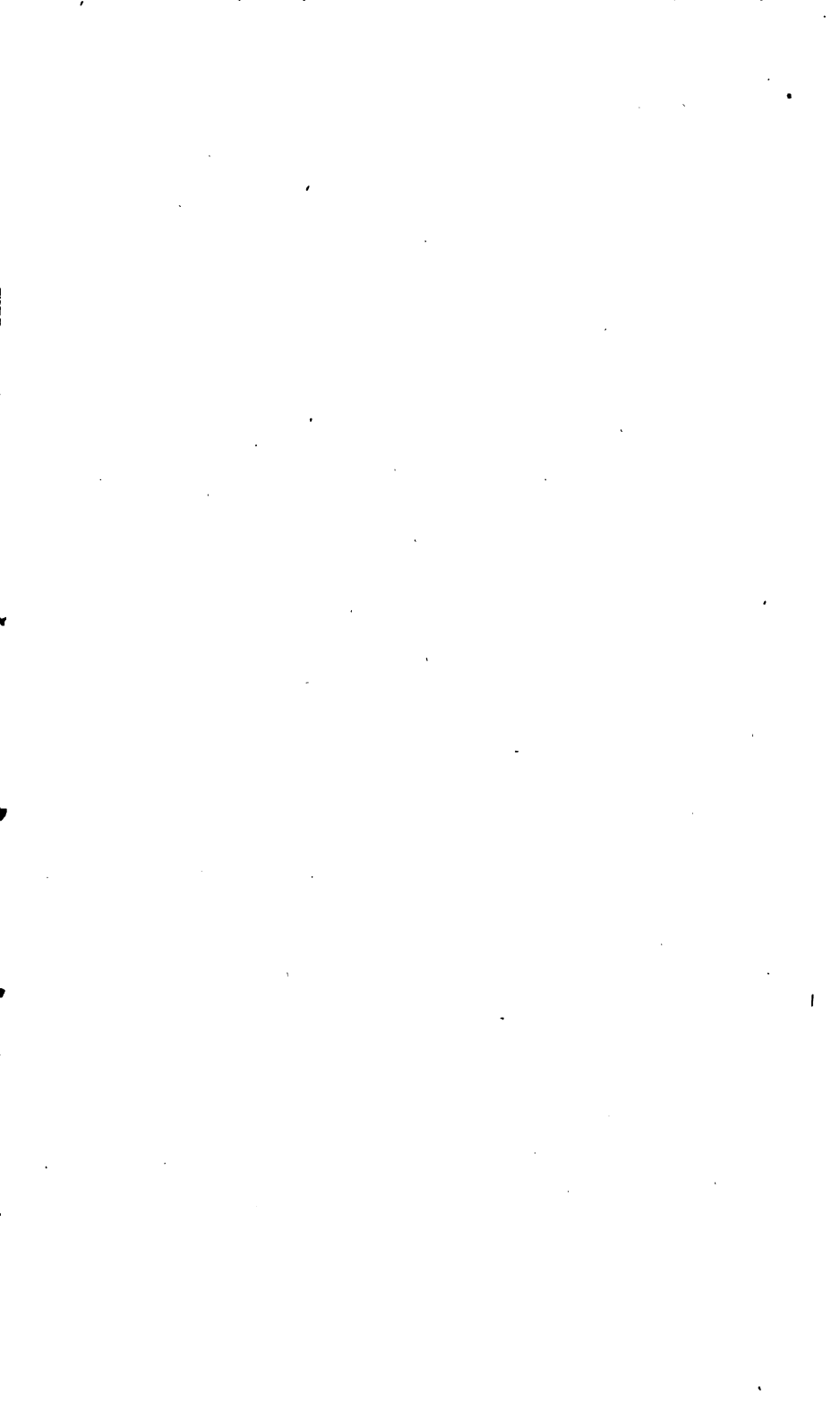
Knowing . . Expert in folly and vice, &c. &c.

Fashionable World displayed.—Rev. J. Owen.

which they have imbibed in it; they will be "jealous of every thing which keeps them from the bosom of their family;" they will hold themselves responsible to God, to their children, to their country, for the use they make of the mighty power that is intrusted to their hands; they will return to their most sacred duty; they will deem it a great honour to be the faithful, watchful guardians of their children; consider it a high calling to train them in knowledge and virtue, to bring them up in the nurture and admonition of the Lord. They will create a home of confidence, of joy, of gratitude, of love; and prove themselves Christian Mothers, "not in name only, but in deed and in truth."

"Happy if full of days—but happier far,
 If ere we yet discern life's ev'ning star,
 Sick of the service of a world that feeds
 Its patient drudges with dry chaff and weeds,
 We can escape from Custom's idiot sway,
 To serve the sov'reign we were born t'obey."

Mothers who have thus overcome the world, and renounced the errors of their own education, who have become capable of creating and enjoying a **HAPPY HOME**—"how much is comprised in this single expression; the high-





[No. IV.]

HINTS TO PARENTS.

FIRST EXERCISES

IN

FORMS.

INTUITION AND DENOMINATION OF THE MOST
SIMPLE RELATIONS OF

Forms,

THEIR POSITION AND MAGNITUDE,

IN THE

SPIRIT OF PESTALOZZI'S METHOD.

LONDON:

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1825.

PRICE ONE SHILLING.



HINTS

TO

P A R E N T S.

EDUCATION should combine the powers of HAND, HEAD, and HEART; the HAND and HEAD always under the subordination of the HEART, and regulated by the laws and principles of the Gospel.

Science and human art should be called in as auxiliaries, but not made essentials: what is done for the head alone, destroys the heart; but what is done for the head through the instrumentality of the HEART, preserves both.

This is one of Pestalozzi's most valuable principles, and no Educator can be said to understand, or to act up to his duty, who does not acknowledge and put in practice this

Christian principle*. Some Parents may boast that their Children have attained literary excellence, that others are skilled in what are termed accomplishments, that a few present a union of both; but have they been taught to apply them to just and noble purposes? Have they been trained to consider their knowledge, their accomplishments—as comparatively useless, if devoted merely to their own gratification? Have they been taught that they are not putting these acquirements to their right use, if they do not also devote them to the service, to the improvement, to the happiness of others? Has the cultivation of the HEART kept pace with that of the head and hand? Let Parents, with more than common earnestness, dwell upon this important subject, and lead children, from the earliest period of instruction, to consider that the grand object of their learning is to communicate.

Let not some Mothers be alarmed, or others smile, at the idea that they are required seri-

* It appears unaccountable, that our teachers generally have directed their instructions to the head, with very little attention to the heart.—*Lord Kaimes.*

ously to lecture their little ones upon the duties of future life: they are simply entreated to give their Children the habit of taking pleasure in communicating to their younger Brothers and Sisters their knowledge, step by step, as they have acquired it.

Let not Females be brought up to imagine that, because they have no family of their own, they are at liberty to dispose of their time, their talents, their property, solely with a view to self.

“ If self employ us, whatsoe’er is wrought
We glorify that self, not Him we ought.”

Let them be trained under the conviction that the families of their relations and friends, as well as the Poor, have large and just claims upon their habitual exercise of a virtue strongly urged in Scripture. Let them learn that if they spend their money in useless, unprofitable, selfish ways, they waste that which was entrusted to them to minister comforts to others, and that which might purchase for themselves boundless riches hereafter. If they consume their time in frivolous or pernicious employments, they throw away an inestimable treasure, capable of affording the purest happiness, and the means

of acquiring the highest degree of intellectual and moral cultivation.

Let them be taught that by being free from family troubles and anxieties, they are furnished with means and opportunities of more general usefulness; and that this freedom from worldly cares should lead them to aspire after the highest degree of Christian perfection. Let them learn to consider themselves as related to all that are in need of their assistance, and never allow themselves to remain unemployed while any one requires their services. Let them be taught that if they bury the talents with which they are entrusted, it will be to their own loss here and hereafter. Let them be

“ — aware that human life
Is but a loan, to be repaid with use,
When He shall call his debtors to account
From whom are all our blessings.”

There is great room for alteration, both in the matter and the manner of instruction *. The

* It was wisely observed by Quintilian, that ourselves, with ill breeding our children, are the authors of their evil nature.—*Jeremy Taylor*.

method usually pursued, so far from being adequate to exalt and to bring into full action the intellectual and moral faculties bestowed by nature, is rather calculated to degrade and to smother them; therefore we have hitherto been unable to form any true estimate of the powers of the human mind, nor can we reasonably hope for real improvement till PARENTS are awakened to a sense of the importance of Christian Education—till Daughters, under maternal guidance, are much more and much earlier called into action, first in the domestic circle, and afterwards in a more extended sphere: Not at the midnight ball: not in an unblushing display of themselves and their accomplishments in a crowd, anxious to shine abroad instead of wishing to be useful and to please at home; nor yet in solitary study, their highest aim self-gratification: still less in a listless wearing out of life, in self-indulging apathy, satisfied to remain as they are, without an effort to reach the mental and the moral excellence which would enable them to act up to the times in which they live; nor yet in constant, busy trifling among the petty concerns of life; but in the profitable employment of every talent, in the exercise of extended and

active goodness, in freely communicating what they have acquired, in lending their cordial, personal aid to all that is improving, enlightened, Christian; enjoying themselves, and diffusing around them the happiness of the heart.

“ Ah ! were the human race but wise,
And would they reason well,
That earth would be a Paradise,
Which folly makes a Hell *.”

The rank that woman ought to hold in human estimation, must be secured to her by

* Religion is allowed a respectable place among the studies of the nursery. All those useful tables of instruction are assiduously employed, which teach, who was the *first*, the *wisest*, the *meekest*, the *strongest* man; and the nursling is carefully conducted, by a catechetical process, into the theory and practice of a Christian. As, however, the child advances to boyish or girlish years, this religious discipline is pretty generally relaxed, in order to allow sufficient scope for the cultivation of those modish pursuits which mark the man and woman of Fashion.

And here I cannot help remarking, how anxious the greater part of Fashionable Parents are, to guard the minds of their children against the *permanent* influence of that Religion which they yet have caused them to be taught. The fact is, that they would have them acquainted with the technical language, and expert in the liturgical formalities of Christianity, for these acquirements can neither disparage

properly directing, purifying, and elevating her powers : by training her to the duties of a daughter, a friend, a relation, a wife, a mother, a Christian. Her Parents will then have her reverence, her gratitude ; her husband will partake of her happiness ; her children of her instruction, her society, her delights ; her fellow-creatures of her sympathy and assistance, and God of her love. She will prove the sincerity of her profession by the purity of her life ; every action will have its source in the Christian principle of love to God and love to man. She

their character, nor impede their pleasures ; but a serious impression of its Truths upon their hearts might disaffect them to the follies and vices which they are destined to practise ; and therefore is the thing, of all others, that is most to be dreaded. The Parents are, to say the truth, not a little hampered by the engagements under which they have bound the child, on the one part ; and the character which they wish him to sustain, on the other. To leave him in ignorance of a covenant in which he has been involuntarily included, would be a fraud upon his conscience ; and yet to have him renounce the devil, the world, and the flesh, would be the utter ruin of his fashionable reputation. What other course, then, can parents thus circumstanced pursue, than that of inculcating these lessons before they can be understood, and removing their impression before they can be practised.

Fashionable World Displayed.—Rev. John Owen.

will live in the blessed enjoyment of tranquillity of mind, in

"The peace the world can give not nor destroy."

Parents will say that they desire to see their Children wise and good ; and that no expense is spared to procure the best instructors.

Unfortunately for parents who are liberal of money, and sparing of personal trouble—who are slothful in this great business—money will not purchase love : money will not purchase patience to examine, and impartiality to appreciate the powers of their children. Money will not purchase tenderness to encourage the diffident, or zeal to bestow pains on the moderately gifted.

Parental affection, acting under enlarged and enlightened views of duty, is alone equal to the unwearied patience, the unremitting attention, the impartial Love, the tender skill requisite in the formation and guidance of the Infant heart.

By Parents must be laid the foundation of all that is truly valuable in character : they must personally apply themselves to their FIRST duty, that of giving a practical Christian Education ; a duty the most important, the most

difficult, the most noble, in comparison of which all others sink into insignificance.

Education must begin with that which is the most powerful, *Maternal Love*, having a spiritual end in view. A Mother who is constantly with her Children, who devotes herself to the duty assigned to her by Providence, has a manifest advantage over other instructors. Not a day passes in which she who has a real title to the Parental character, may not find opportunities of improving the minds, and cultivating the hearts of her children.

Did Parents feel the true interest which they ought to feel in the real and permanent welfare of their charges, had they a thorough sense of their all-important duties, of the awful responsibility under which they lie, of training their children for immortality, would they relinquish this privilege at the suggestions of selfishness, indolence, custom, or worldly wisdom? or consent to sacrifice Christianity at the shrine of fashionable infatuation and imbecility?

“ Is duty a mere sport, or an employ?
Life an entrusted talent, or a toy?”

PARENTS! engage substitutes for other and inferior duties; but if you wish for success in

Christian Education, personally devote yourselves to the great cause—a cause worthy of the highest talents, of all the energies of the most enlightened mind.

Observe, Pestalozzi's system is neither rapid nor dazzling; but from the birth develops, strengthens, exercises all the faculties *gradually*: teaches the infant to discover, to use, to depend upon his own powers, and does *not* at any subsequent period merely store his memory with the ideas of others, but habituates him to think—to reflect*.

The slate and chalk should be in frequent use; and instead of a *multiplicity* of books, questions should be put in new points of view, and every mode of question tried, that the pupils may exercise their understanding and not depend upon memory. They must be detached from resting in words, and led to fix the mind on things†. As a child is by nature

* Celui qui n'a pas appris à réfléchir, n'est pas instruit; ou il l'est mal, ce qui est pire encore.—Condillac.

† C'est un grand inconvenient qu'il ait plus de mots que d'idées, et qu'il sache dire plus de choses qu'il n'en peut penser. On voit qu'une des raisons pourquoi les paysans ont plus d'esprit que les gens de la ville.

a thinking being, he must be exercised, in all possible ways, to develop and call into action the moral and intellectual faculties. "This is of much more importance than introducing an endless mixed mass of ideas into the mind, inasmuch as wisdom is more rare and desirable than knowledge."

" Knowledge and wisdom, far from being one,
Have oftentimes no connexion. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom, in minds attentive to their own."

The method is widely different from that which is too frequently pursued, and is at variance with the fashion of allowing Children to devour all that is so liberally (it may be questioned whether judiciously) provided for them. Magazines, extracts, compilations, abridgments, history, moral philosophy, poetry, &c. pass in

est que leur dictionnaire est moins étendu. Ils ont peu d'idées, mais ils les comparent très bien.—*Rousseau*.

"Je n'aime point les explications en discours; les jeunes gens y font peu d'attention. Les choses ! les choses ! Je ne répéterai jamais assez que nous donnons trop de pouvoir aux mots : avec notre éducation babillarde nous ne faisons que des babillards."

rapid succession under the youthful eye, not only with a total disregard of first Elements, but even before the mind has been developed and strengthened, or the heart sufficiently trained and practised in the principles of Christianity to make a right use of them. A smattering of many things is thus acquired : a useful degree of knowledge, a strength in nothing. Can this be considered an Education calculated to strengthen the head, to exercise the hand, or to call forth the powers of the heart ? Will not its effect rather be to enervate, to indispose to vigorous mental exertion, to lead to indolence and self indulgence, to inspire a feeling of self complacency in superficial acquirements ? to give a taste for a passive approval of good, instead of an active exercise of it : to satisfy the heart that all is well, while it only dreams over the excellent thoughts and feelings of others ? The surface may appear bright and polished, but if the *thinking* principle is not educed, and the moral powers called into action, it is but like painting on the air : in vain will be the labour of instruction if the faculties remain in a dormant state. Thought is the exercise of the mental faculties, as motion is of the physical

powers*: both are necessary to our well-being.

These humble Hints, so far from pretending to give a view of the whole of Pestalozzi's invaluable ideas on the subject of Education, and a complete detail of the branches of instruction arranged by him, or even pretending to novelty and originality, are principally intended to draw the attention of PARENTS to a subject which so deeply concerns them; to the first, the most powerful of all duties; to lead them to consider whether, in regard to this vital question, the wisdom of the world may not be foolishness; and, if found to be so, to

* According to Pestalozzi's method, the mind of the pupil cannot be passive in receiving instruction. It is compelled to work its way to knowledge; and having its activity properly directed, is led, step by step, to the perception of Truth.—*Hints to Schools.*—E. Hamilton,

Since no after-knowledge can be very complete or extensive, which is not built upon a good elementary foundation, we strongly advise Parents to be satisfied with somewhat less of superstructure than is generally demanded, while the pupil has yet the power of enabling himself to enlarge his future acquisitions without pain and degradation. To us it appears of infinitely more importance that Education should be sound and complete, than precocious.—*Plans for the liberal instruction of Boys in large numbers.*

deem it their duty boldly to depart from it. Let the Parental character no longer come under this description :

“ The slaves of custom and establish’d mode,
 With pack-horse constancy we keep the road,
 Crooked or straight, through quags or thorny dells,
 True to the jingling of our leader’s bells.
 To follow foolish precedents, to wink
 With both our eyes, is easier than to think.”

But let them assert their rights, claim their children, live with and study them, and learn from this study the true secret of the difficult and little understood science of Education*.

* For what is Education? It is co-operating with the Divine Spirit in forming the mind and heart of an Immortal Being, whose nature is extremely complex, by no means easily understood, and differing greatly in different individuals. Can success be rationally expected unless great pains are taken, and your labours are enlightened and judicious? And can you flatter yourself that you take due pains, or that your labours will have a proper direction, if you give little time to your arduous task, and do not employ proper means for becoming well acquainted with the character of your children?

Babington on Christian Education.

The very small elementary portion attempted to be given in this number, of one of Pestalozzi's branches of instruction, FORM, while making the little ones acquainted with some of the most common terms, will exercise the mind, the eye, and the hand; and by producing habits of attention, observation, and accuracy, will be a gradual preparation for reading, writing, drawing, mathematics, &c.

On ne connoit point l'enfance ; sur les fausses idées qu'on eu a, plus on va, plus on s'égare.—*Rousseau*.

Experimental Education is yet in its infancy: boundless space for improvement remains.—*Edgeworth*.

Education has not hitherto accomplished the wonders it is capable of producing. The mode adopted in working the machine, has deprived it, in an incalculable measure, of its power. We are but beginning to see the stupendous results which benevolence, enlightened by science, may obtain from it.—*Westminster Review*, No. 1.

INTUITIVE REPRESENTATION

AND

DENOMINATION OF POINTS AND LINES.

THE Mother, when playing with her Child, makes a point with chalk, on a large slate placed upon an easel, and says : Point . Point . Point . The child will readily repeat this, and the mother encourages him to do the same ; and he will rejoice when he has produced a point.

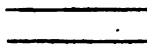
She makes two, three, four, five points, letting him try to do the same.

She occasionally shows him other points than those : the point of a needle, of a knife, of a pin, a fork, &c.

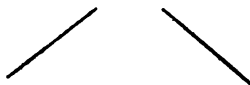
In the same manner may she lead him to the line : (what sort of lines she first draws is immaterial.)

Mother. This is a line. _____
What did I call it?

Here are two lines.



Or in this manner.



She draws three, four, five, six lines, &c. and then lets him endeavour to find out, himself, lines on different objects near him; for instance, the lines of a square table, a bench, slate, &c.

Children may be thus exercised before they are old enough to attempt using the chalk with advantage themselves. The mother, or elder brothers and sisters, may draw the different lines in different directions, angles, figures, &c. on the slate; and the little pupil may set them out with narrow slips of wood of different lengths, with cubes, wafers, counters, &c. or may represent them by folding pieces of paper. It is indispensable that every opportunity should be taken of employing the hand in union with the head.

When they are capable of trying to represent lines and figures on the slate, it will be advisable to prepare the hand for drawing by some gymnastic exercises: the fingers should

be moved in all directions, then the hand by means of the wrist, then the arm from the elbow, afterwards from the shoulder. All these movements may be made without putting any instrument into the pupil's hand. When he takes up the chalk, he must be taught to hold it properly. Attention must also be paid to his mode of standing. Lines should be practised in every way, from the left to the right, from the right to the left, upwards and downwards, &c. in order to render the hand expert in all directions, and should be continued till the pupil can draw lines very correctly, and with freedom and boldness. A point may be made, and they may practise drawing lines till they never miss this point with the straight line. (Large slates, 3, 4, 5 feet square, or larger, will be indispensable.)

The hand having acquired by the practice of straight lines firmness and strength, simple curves may be practised in all directions, till they are drawn with facility and freedom: afterwards both sorts of lines may be combined. For acquiring correctness of eye, lines of equal length may be produced at once, without adding or curtailing: these may be divided into two parts; then into 4, 8, 16, &c. Lines of unequal


length may be drawn, and the pupil exercised in classing them, &c. &c. *.

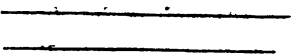
Every opportunity should be taken of exercising the *coup d'œil* out of doors.

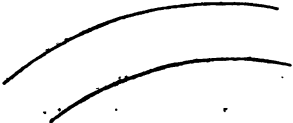
SECTION II.

Distinction between Straight and Curve Lines.

The Mother draws this line. 

And this next to it, 
and says, this is a straight line, this is a curve
line. Can you show me the straight line?
Show me the curve line.

Now I will make
two straight lines. 

Now two curve
lines. 

* For instructions in drawing, see a work by Mr. Boniface, a disciple of Pestalozzi.

She draws a number of both lines, and tells the child to count the straight and the curve lines.

The mother, throwing several letters on ivory or tin before the child, asks, How many letters can you find composed of one straight line? How many of two? of three? Show me a letter composed of one straight and one curve line: of one straight and two curve lines: of one curve line only. Where, in this room, do you see straight lines? where curve lines?



SECTION III.

Exercises in drawing lines in various directions.

The mother now draws straight lines upwards and downwards, from the left to the right, and from the right to the left: in an oblique direction to the right, to the left, &c. asking the children, after drawing each line, What have I done?

SECTION IV.

Formation of the Angle.

The mother draws an angle on the slate, and pointing to it, tells him this is an angle. What is this?



She draws a number of angles on the slate, and tells the child to count them.



APPLICATION.

On what objects in the room do you perceive angles? On the door; on the walls; on the windows; the table, &c.

How many angles do you perceive on this sheet of paper; on that picture-frame; on this pane? this box, &c.

Now run into the four angles of this room.

SECTION V.

Formation of combined angles, or of Trilateral, Quadilateral, and Multilateral figures or Polygons.

The mother draws a three-sided or trilateral figure, saying, this is a triangle. She draws, after this, several triangles, &c.



She draws quadilateral figures.

A square.



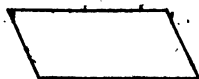
An oblong.



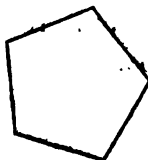
A rhomb.



A rhomboid.



Five-sided Figures, or Pentagons, &c.



and makes him count the number of each sort of figures.

After this she tells him to find out similar figures on surrounding objects, either in the house, the garden, or the fields.

In this the child must be well exercised, as, while affording him amusement, it will greatly strengthen his faculties; but the mother will recollect that the object, at present, simply is, Intuition and Denomination; and she will avoid every attempt at definition.

SECTION VI.

Points, united and separate.

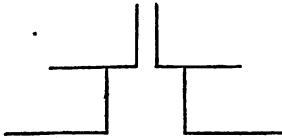
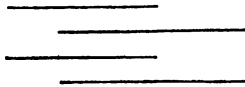
The mother makes two points, joining one another, but so as to be distinguished as two; then two more, separate from each other; saying, these two points are in contact; these two are separate.

Try to make two points, which join each other or are in contact; three which are separate: make a number of each sort, and tell me how many you have made of each.

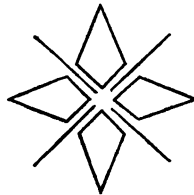
SECTION VII.

Straight lines, and rectilinear figures, considered as united and separate.

Mother draws two, three, four separate straight lines, &c. She draws two, three, four straight lines in contact. Two lines in contact, and a third not joining the former.

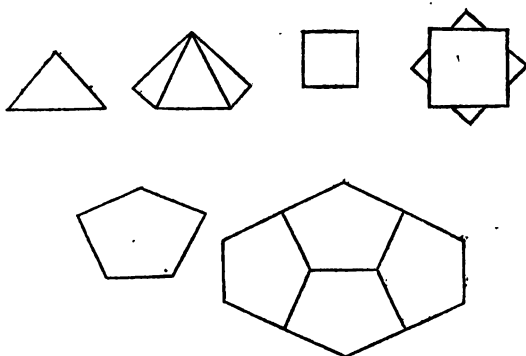


The mother draws a number of lines which are in contact, and a number which are separate, and asks, How many are in contact, and how many separate?



She then draws a number of triangles, squares, and polygons, both separate and in

contact, and questions the child respecting them.



APPLICATION.

Mother. Can you show me in this room, two lines, two angles, triangles; and two four-sided figures in contact? &c.

Can you point out any lines or figures of the same sort, separate from each other? &c.

SECTION VIII.

Elements of form, considered with respect to magnitude.

The mother makes two points of equal size or magnitude, and two of unequal size, saying,

These two are equal, and those two unequal points. Try to do the same. How many points of equal magnitude do you see here? She now draws two lines, equally long, and says, Two lines of equal length. She makes two, three, six, eight, &c. lines of equal length. Two lines of unequal length, three, four, five, &c.

This exercise should be long continued, as it is of great importance to the child to judge accurately of lines of equal and unequal length.

The mother may occasionally measure with a compass or rule, to show him whether she has been correct, or how far she has failed.

APPLICATION.

Mother. Can you point out two lines of equal length? How many equal lines are there in this table?

SECTION IX.

Magnitude and position of lines and forms combined.

The mother makes two, three, four points of equal magnitude, so as to be in contact,

and as many more separate from each other.

She draws two, three, four, five lines of equal length separate; some of equal length in contact. Several lines of *unequal* length, some separate, some in contact.

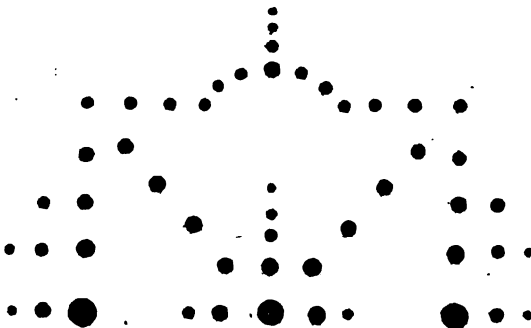
How many separate lines of unequal length do you see on the slate? &c.

Exercises in *drawing* the Elements of Form.

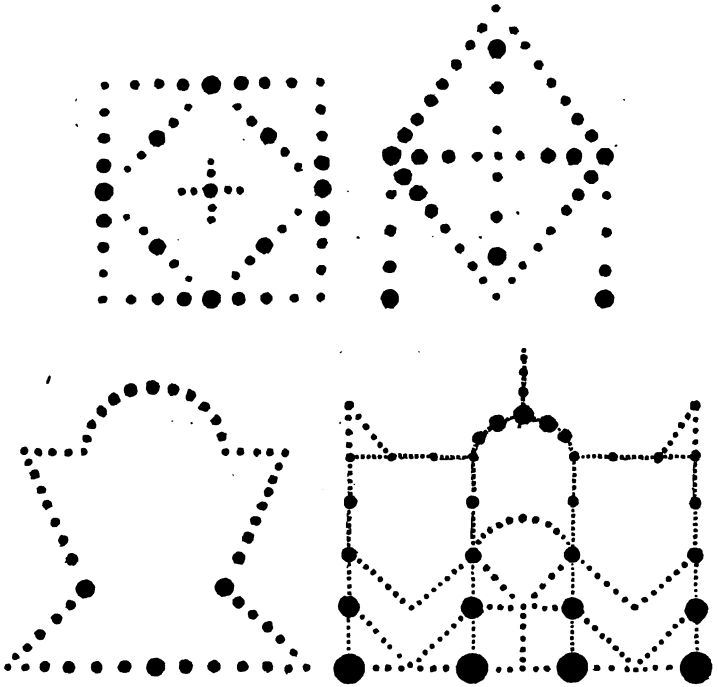
SECTION X.

Magnitude and Position.

The mother draws several points in a symmetrical order.



She encourages the child to imitate this, asking him whether he will try, by placing points in different situations, to produce some pretty figure..



Draw a figure of separate angles ; another of angles contiguous to each other, &c.

In these operations it is requisite that the mother, or one of her elder children, should join the little one in drawing, as it frequently hap-

pens that a single child, when drawing alone, loses himself in a form, which, through the activity and co-operation of others, will be prevented. It will also animate and strengthen him much more than a solitary exercise.

In a similar manner the mother proceeds with the drawing of triangles, quadrilateral figures, pentagons, hexagons, &c. and produces figures of a combination of these forms.

On these exercises the mother cannot dwell too long, as they are particularly calculated to awaken observation, to strengthen the thinking faculty, and to exercise his speech.

By this time the child's intuitive powers will be considerably developed, and he will be able to conceive, in a more *connected* manner, the relations of forms, and more accurately to distinguish their diversities..

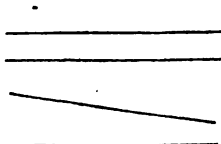
SECTION XI.

Lines Parallel and not Parallel.

The mother draws

two lines thus.

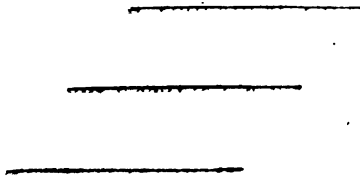
and two thus.



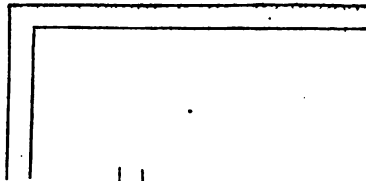
and says, Parallel lines, not Parallel lines :
then three, four, five, &c. Parallel Lines, and
as many not Parallel.

Parallel lines in the same direction : in a
perpendicular, in an oblique direction.

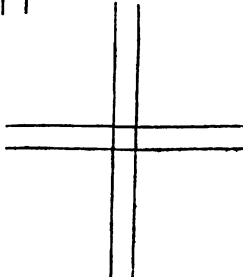
She makes
Parallel lines in
every direction,
but at some dis-
tance from each
other ; as,



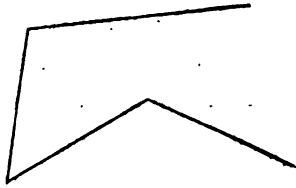
She makes
two and two
parallel lines
touching each
other.



Two and
two parallel
lines intersect-
ing each other.



Two and two not parallel lines, touching each other.



Two and two not parallel lines, intersecting each other.



The same may be continued with several lines, &c.

SECTION XII.

Lines parallel and not parallel, of equal and unequal magnitude.

I will draw two parallel lines of equal length or magnitude.

Several parallel lines of equal length.

Two not parallel lines of equal length.

You may measure them, to see if they are correct.

Two parallel lines of unequal length.

Five parallel lines of unequal length.

Three parallel lines, of which two are equal and one unequal. Four, of which three are

equal and one unequal. Four, of which two are equal and two unequal. Five, of which three are equal and two unequal, &c.

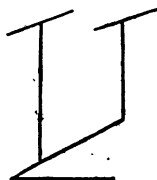
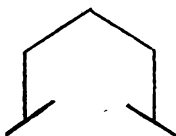
In the same manner, one pair of equal parallel lines, and another pair of equal parallel lines, but the pairs unequal betwixt themselves.

Try to describe all that you see on the slate.

SECTION XIII.

Lines in any direction, in contact or separate, of equal and unequal lengths.

Mother. Draws two, three, four, five lines of equal length in contact with each other.



She draws the same number in contact with each other, but of unequal length. Two, three, four, &c. separate perpendicular lines of equal length: as many of the same description, but of unequal length.

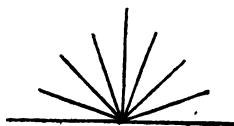
SECTION XIV.

Denomination of Angles.

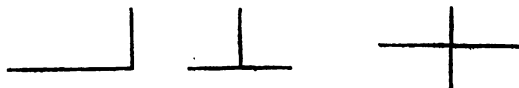
The mother draws these angles, saying ; the the first of these angles is called an acute, the second a right, the third an obtuse angle.



In order to show him, in an easy manner, the difference between them, she may draw acute angles of different magnitude, always increasing until she comes to the right angle, and, by increasing the right, proceed to the obtuse angle, which may still be increased till it becomes a straight line.



Mother. I will make one, two, and four right angles with two lines.

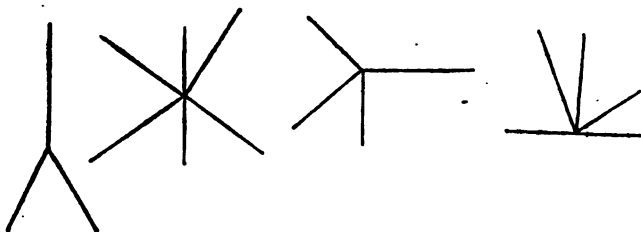


Can three right angles be formed with two lines? Four acute angles—four obtuse, &c. Describe what I have drawn. She makes acute

angles of equal magnitude: obtuse, of equal magnitude: acute and obtuse angles of unequal magnitude. Can you make right angles of unequal magnitude?

Should the child imagine that this can be done, the mother, by drawing right angles in various directions, will lead him to discover that right angles cannot be unequal, but are always of equal magnitude.

I will draw lines meeting in one point, and you shall count the angles so formed, mentioning at the same time what sort of angles they are.



SECTION XV.

Triangle.—Length of the Sides.

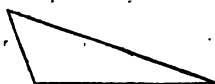
Mother. Makes a triangle of three equal lines. The lines which form a triangle are called the sides of the triangle. A triangle



which has three equal sides is called an equilateral triangle. . Do you think I can make a triangle, two sides of which are equal and one unequal. Such a triangle is called an isosceles triangle.



I will make a triangle which has three unequal sides. This is called a scalene triangle.



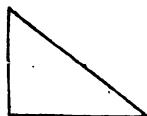
She draws two equilateral triangles. Three isosceles triangles. Four scalene triangles. Draw three equilateral, two isosceles, and one scalene triangle. We will measure whether my equilateral triangle really has three equal sides.



SECTION XVI.

Form of the Triangle.

We will try whether we can produce a triangle with a right angle. Such a triangle is called a right-angled triangle.



Now one with an obtuse angle. This called an obtuse-angled triangle.



A triangle with three acute angles is called an acute-angled triangle.

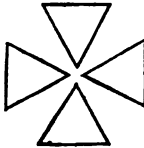


Now three right-angled, two obtuse-angled, and four acute-angled triangles.

SECTION XVII.

Position of Triangles.

The mother makes some triangles which join each other ; some which are separate, &c.



SECTION XVIII.

Repetition of some of the foregoing Exercises.

Mother. How many right angles has a right-angled triangle ?

What sort of angles are the two others?
The two others are acute angles.

What sort of angles has the obtuse-angled triangle? One obtuse and two acute angles, &c.

SECTION XIX.

Further development in regard to some essential mathematical figures.

The mother draws quadrilateral figures of four equal sides. A four-sided figure which has all its sides equal, and all its angles right angles, is called a square.



Try whether the square I have drawn is correct. She makes three squares of equal, and two of unequal magnitude. How many equal sides has a square? how many right angles?

A four-sided figure, which has all its angles right angles, but not all its sides



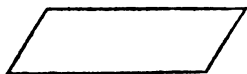
equal, is called an oblong, or parallelogram.

She makes two, three, four oblongs of equal, and as many of unequal size.

I will draw a four-sided figure, which has all its sides equal, but whose angles are not right, but acute and obtuse angles. Such a figure is called a

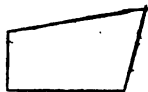


rhomb. She draws a figure which has its opposite sides equal to one another, but which has not all its sides equal,

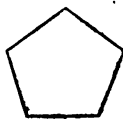


nor its angles right angles. This figure is called a rhomboid. She makes three, four, five rhomboids, of equal and unequal size, which the children describe. Can you show me in any other place besides the table or slate, a square, an oblong, a rhomb, or a rhomboid?

We will draw an irregular four-sided figure: such a figure is called a trapezium.



Mother. Here is a five-sided figure, or pentagon, having all its sides equal, and five obtuse angles. Can you form such a figure, and express, by words, what you have been doing?



This figure is called an equal-sided or equilateral pentagon.

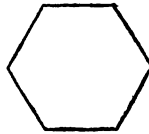
Here is a pentagon of two and of three equal sides, having two right, two equal obtuse, and one acute angle.



Here is one having two and two sides equal and one unequal, having five acute angles.



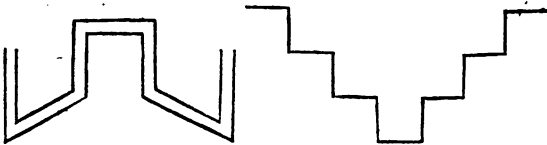
Here is a six-sided figure, or hexagon, having all its sides equal, and therefore called an equilateral hexagon.



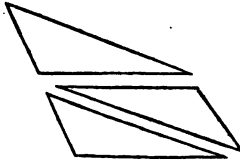
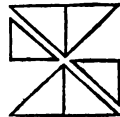
SECTION XX.

Drawing Exercise. Combination of Angles, Triangles, and Polygons.

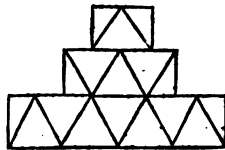
Mother. Form a combination of parallel lines equally long, running in different directions. Form another of right angles, either combined or separate. Another of acute angles, of equal magnitude. A third of equal and unequal obtuse angles, &c.



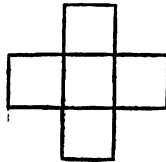
Make a combination of equilateral triangles, of equal magnitude: another of isosceles, or such triangles as have only two sides equal. A figure which is composed of right-angled triangles. Another of equal obtuse triangles, &c.



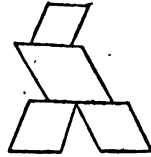
Draw a figure by combining equilateral triangles with right angles: another by right-angled triangles with acute angles, &c.



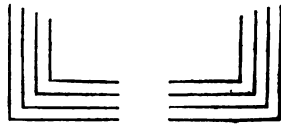
Compose a figure of equal squares.



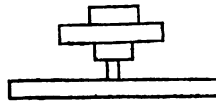
Draw figures by a combination of rhombs :



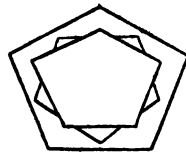
by a combination of right angles :



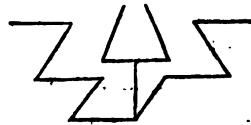
of oblongs or parallelograms :



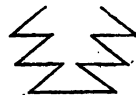
of pentagons, &c.



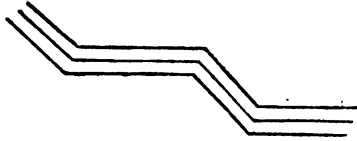
Form different figures by a combination of equal lines, drawn in different directions.



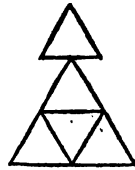
Draw a figure by a combination of equal angles joining each other :



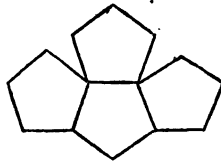
Another by
combining equal
obtuse angles :



Another by equilateral triangles,
of equal magnitude, joining each
other :



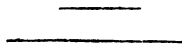
Another of equilateral
pentagons.



SECTION XXI.

Relations of Mensuration.

The mother tells the
child to draw two lines,
of which the second is
twice as long as the first; and two others, of
which the latter is
three times as long as
the former. Two lines,
one of them four times
as long as the other, &c.

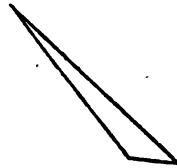


Make two angles, one of which has its sides twice as long as the other.



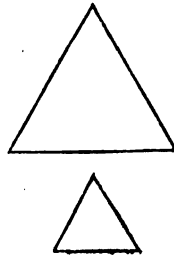
The exercise with angles may be extended, as in separate lines.

Form a triangle which has one of its sides four times as long as one of the two others. The mother makes a triangle, and tells the child to compare its sides ; for instance, How many times is this line longer than that, &c.

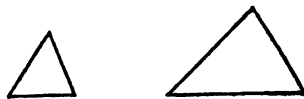


Make four triangles, of different magnitude, and compare their sides one to another.

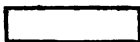
Make two equilateral triangles, of which the first has its sides twice as long as the sides of the second.



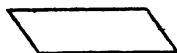
Draw two scalene triangles, where the base of the second is twice as long as the base of the first.



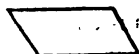
Draw an oblong which is two, three, four times as long as it is broad, five, six, seven times, &c.



Make a rhomboid three times as long as it is broad.



Make three rhomboids twice as long as they are broad, &c.



SECTION XXII.

Application of the above Exercise to external Objects.

a. TO OBJECTS IN THE ROOM.

Mother. Can you show me in the room two lines, of which one is twice as long as the other? How many times do you think this table is as long as it is broad? or how many times is the broad side of this table contained in its long side? Is this room much longer than it is broad?

The mother, pointing to the floor of the room, and to the ceiling, says, this is the height of the room. Is the height of this room equal to its breadth, or does the breadth exceed its height? Is it much longer than high? Is this table higher than it is broad?

b. TO OBJECTS IN THE FIELDS.

Mother. Look at this tree: how many times do you think it is as high as I am?

Measure, by your eye, the space between this spot and that tree: how many times do you suppose it is contained in the space between this spot and that house? Measure it. He may afterwards measure it by paces or with a stick. Try how far you can throw this piece of wood. Try whether you can throw it further to-day, than yesterday. How many times in a minute can you jump from hence to yonder tree? How many times is this field longer than it is broad?

Will you count how many paces this piece of ground measures in length and breadth?

These, and similar exercises, will greatly tend to strengthen the mental and bodily

powers of children, and will afford them much pleasure *.

SECTION XXIII.

Exercises in drawing Objects from Nature.

The mother finds out any object on which lines of different length are perceptible, which the child may try to represent on a slate. In these exercises also, it is necessary to proceed step by step, and to direct the child's attention at first only to the proportions of length, in order to prevent confusion : as soon as he is firm in them, she may gradually proceed to more complicated relations, directing his attention towards the difference between the symbol and the object. Copy with exactness the outline of this table; of this floor; of this ceiling; of this wall; of this door; of this window; of this mirror; of the front of the house; of the roof; of this field, &c.

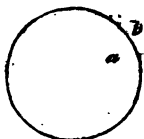
In this manner the child may learn to copy the outlines of all objects.

* " Tout ce qui donne du mouvement au corps, sans le contraindre, est toujours facile à obtenir des enfans. Il-y-a mille moyens de les interesser à mesurer, à connoître, à estimer les distances."

SECTION XXIV.

The circular Line.

The mother draws before the child a circle, and says, this line, pointing to *b*, is called a circular line; and the interior space, pointing to *a*, a circle.



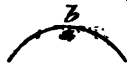
Mother. Can you draw a circular line? Draw four circular lines. The drawing these lines must be practised from right to left, and from left to right. The mother makes a point in the middle of the circle, saying, this point is called the centre of the circle. Draw a circular line, and try to find the centre.

SECTION XXV.

The Curve Line or Arch.

Mother. This line is called a curve. Draw three, four, &c. curves or arches.

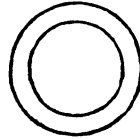
The mother, pointing to *b*, says, this is the convex, and pointing to *a*, this is the concave side of the curve or arch. Show me the convex side. Can you point out the concave side?



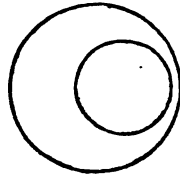
SECTION XXVI.

Of Circular Parallel Lines.

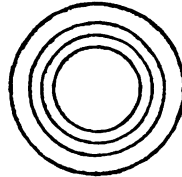
Mother. Can you draw two circular parallel lines? If the child cannot do it, the mother draws them.



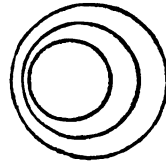
Draw two circular not parallel lines.



Draw three, four, five, &c. circular parallel lines :



Three not parallel.



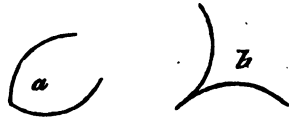
Draw two parallel curves or arches ; three not parallel curves ; three parallel, and two not parallel curves, &c.



SECTION XXVII.

Of curve-lined Angles.

The mother draws the two angles, a and b , saying, the angle a is formed of two concave sides, and is called a concave angle: b is formed of two convex sides, and is called a convex angle. The third is composed of a convex and a concave side, and is therefore called a mixed angle.



Draw concave, convex, and mixed angles.



Draw three concave, four convex, and two mixed angles.



Represent every thing you know of the circular line on your slate.

SECTION XXVIII.

Of two-angled Curve-lined Figures.

Mother. Here are
two-angled figures: the
first composed of mix-
ed angles;



the second of convex;



and the third of con-
cave angles.



Draw a figure with two concave angles.

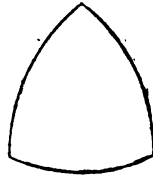
**Draw three two-angled figures, with convex
sides, &c.**

—

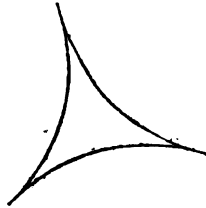
SECTION XXIX.

Of Curve-lined Triangular Figures.

Mother. Nos. 1, 2, 3, 4,
are curve-lined triangles.
The first is a concave
angled,



the second a convex-
angled triangle.



The third triangle has
two mixed and one con-
vex angle.



The fourth has one
concave and two mixed
angles.

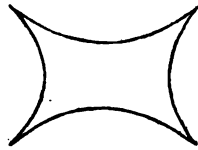


Draw four concave-angled triangles. Draw
three convex-angled triangles with interior
angles—with exterior angles. Draw a triangle
of one concave and two convex angles, &c.

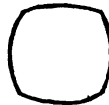
SECTION XXX.

Of curve-lined four-sided Figures.

Mother. The first is a four-sided figure, of convex angles.



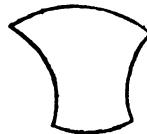
The second, of concave angles.



The third has one concave, one convex, and two mixed angles.



The fourth is a mixed-angled four-sided figure.



With four lines compose four-sided figures, and see what sort of angles they have. To extend these exercises, the mother may draw figures of five, six, seven, eight, and nine angles; and ask the children how many, and what sort of angles each of these figures contains.

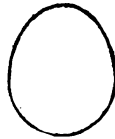
SECTION XXXI.

Of different sorts of Curves or arched Lines.

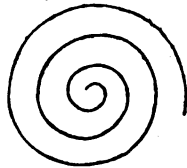
The mother draws the lines 1, 2, 3, saying, the first is called a waved line :



the second, an oval :



the third, a spiral line.



Mother. Can you draw a waved line? Draw an oval line: a spiral line.

APPLICATION.

Mother. Can you show me a curve or an arched line in this room? The brim of a hat: the foot of that candlestick. I see round lines on the cups and saucers, &c. Show me two

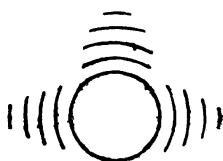
not parallel circular lines. Two parallel ones. Show me a concave angle. (The point of a knife generally forms such an angle.) Show me a convex angle. Try whether you can find, in the field or in the garden, leaves which have convex, concave, or mixed angles. Search to-day for leaves which form only concave angles. Try to find some of an oval form. The flower or the tree, of which the child has taken the leaves, may be named to him.

Look to-day for leaves of a triangular form ; for such as form convex-angled triangles, &c.

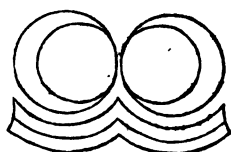
Look for four, five, and six-angled figures. The mother now and then takes a plant, and asks the child how many, and what sort of angles its leaves have, &c.

*Drawing Exercises in curve Lines, and
Forms composed of them.*

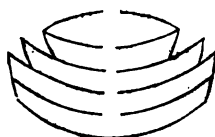
Mother. Invent some figure by a combination of parallel curve lines.



Produce a symmetrical form, by a combination of parallel and not parallel curve lines.



Draw one composed of curve-lined angles.



Another, by a combination of separate curve-lined concave angles.

Produce one or two drawings of convex two-angled figures. Another of mixed two-angled figures, &c.

Invent a figure, by combining convex-angled triangles. Another, by curve-lined parallel trapeziums.

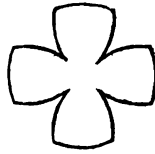


Produce some pretty forms of curve-lined pentagons, hexagons, &c.



Another, by a combination of ovals. Draw a combination of spiral and of waved or serpentine lines.

Make a form of two-angled figures, being in contact with each other.



Produce figures composed of triangles, of squares, or of ovals, in contact with each other.

Draw figures of any sort of curve lines you fancy. Copy this leaf: any curve-lined ornament on a piece of furniture. (Should some of these ornaments be too complicated, the child limits himself to the principal forms only, by omitting all minutiae.)



Curve Lines and Circular Figures, considered with respect to Magnitude.

Mother. Draws two, three, four, five circles of equal magnitude. Draw two-arched lines of equal magnitude. Draw two circles of unequal magnitude. Draw two, three, four, &c. concave angles, of equal magnitude in regard to their sides. Draw convex angles of equal magnitude. Draw two, three, four, five, six-angled figures of equal magnitude. Concave and convex-angled figures of equal magnitude. Draw

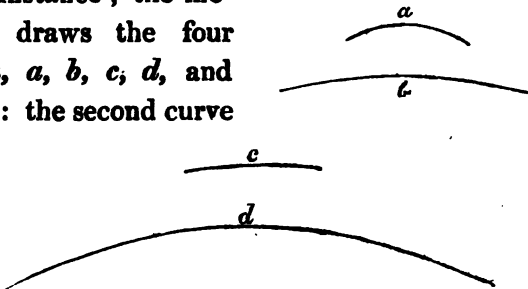
ovals, waved or serpentine lines, spiral lines of equal magnitude: make ovals of unequal magnitude.

APPLICATION TO VARIOUS OBJECTS.

Mother. Find out two curve lines of equal magnitude. Look out, to-day, for concave two-angled figures and triangles. Four and five-angled figures of equal magnitude. Can you find any object on which the spiral line is visible? (The shell of a snail, &c.)

Relations of Mensuration.

Whatever has been done with the straight lines relative to mensuration, may also be done with circular, curve, and arched lines. For instance; the mother draws the four lines, *a*, *b*, *c*, *d*, and says: the second curve



line, *b*, is twice as long as the first, *a*. The fourth, *d*, is four times as long as the third, *c*, &c.

Mother. Draw two curve lines, of which the second is five, six, or nine times as long as the first.

This two-angled figure, in its greatest length, is twice as long as it is broad.



Draw a two-angled figure which is a little longer than it is broad. Draw one which is four times as long as it is broad: twice as long, &c.

In the same manner can the three and four-angled figures be treated.

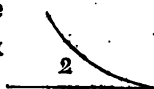
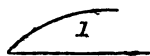
APPLICATION TO OBJECTS.

Mother. How many times is this oval table as long as it is broad? or how many times is its breadth contained in its length? How many times is this two-angled leaf longer than it is broad? How many times this three, four, five, six-angled leaf, &c.

Combination of straight and curve Lines.

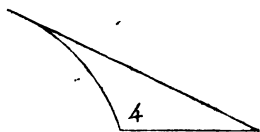
The mother draws a straight and a curve line, and says, these two lines are not parallel.

She draws the angles 1 and 2, saying, these are angles of mixed lines, or mixed-lined angles. The first is a mixed-line acute concave angle: the second, a mixed-lined acute convex angle.

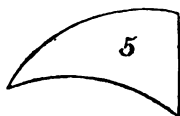


Mother. Draw mixed-lined concave and convex angles.

Nos. 3 and 4 are mixed-line, obtuse-angled triangles.



No. 5 is a mixed-lined right-angled triangle.



Figures of four, five, or more sides, may be treated in the same manner.

The application and the drawing exercises of these mixed-line figures, are the same as

with the straight and curve-lined figures. Every child who has comprehended the preceding exercises, will, with very little assistance, go through these. A few hints, therefore, as to the application, will suffice. For instance :

Mother. Find out any object near you resembling a mixed-lined, two-angled figure. Compose a pretty form of mixed-lined triangles. The relations of mensuration are also treated in the same manner as straight and curve lines. For instance : Draw a mixed-angled oblong, which is twice as long as broad : another, three times as long as broad.

Produce a figure of separate mixed-lined two-angled figures. Can you find out any object which represents a mixed-lined four-sided figure ?

Of Planes or Superficies.

Mother. The floor of this room and its ceiling are parallel planes.

The wall of this room is not parallel with its floor. With what is this floor parallel ? With what is it not parallel ?

Mother. The floor and one wall united by a straight line, form an angle, which, being formed by planes, is called a plane-angle.

The four walls united to the floor form four plane angles. In almost every room are twelve plane angles, &c. &c. &c.

These little exercises are simply intended as hints, which the mother will dwell upon, vary, or extend, according to the age and capacity of her little pupil.

Were Pestalozzi's system fully understood and brought into action, a result would follow, cheering to the affections and conducive to the best interests of parents, and most important to all classes of society.

If each generation of parents would train, with anxious, attentive care, and Christian zeal, the children who are to succeed them, a progressive and much-required improvement of mind, and amelioration of heart, would take place *.

* " Il faut enseigner aux enfans, ou pour parler comme Pestalozzi, il faut developper chez eux les notions de logique, et les mouvemens de bienveillance. Que deviendrait le mal moral dans une société d'hommes devenus incapables de deraisonner et de haïr ?

Parents! attend, above all other concerns, to the educa-

Time must be given to the study of the ground-work, ere any part of the spirit of the

tion of your children : riches and honours are nothing in comparison. It is in your power to stamp on their ductile mind, so deep an impression of a benevolent Deity, as to become their ruling principle of action. What praise do you not merit, if successful? what reproach, if negligent? I have a firm conviction, that if a due impression of the Deity be not sufficient to stem the tide of corruption in an opulent and luxurious nation, it is vain to attempt a remedy.—*Lord Kaimes.*

Let all who have children endeavour to be the beginners and the stock of a new blessing to their family ; by blessing their children ; by praying much for them ; by holy education and a severe piety ; by rare example and an excellent religion.—*Jeremy Taylor.*

It is to our parents, our narrow circle, our situation and circumstances in early life, that we owe the formation of our character ; and which character will, through life, exhibit the history of our birth, our early friends, our country, yea, our very town, and all our early pursuits and habits. If all this is the case where no system is adopted, but where circumstances and habits alone control us, what shall the effects be where the power of goodness operates, where purity of feeling and purity of knowledge are instilled by unwearied and prudent instruction, and confirmed by the constant and beautiful display of a bright example.

Lectures.—M. Allen.

To amend Education, will inevitably induce amendments in society, in laws, and in governments.

Oriental Herald, Vol. i. No. 2.

method can be conceived ; and success must depend upon its being carried into execution by those who are warmly attached to the cause, and with the same spirit that planned it.

But many who are most worthy are timid, and look upon every improvement in the light of some fearful innovation : “ they are so unwise as to suppose, that in this probationary scene, this school of immortality, precedent and old usage ought to be our guide, and that we are to shut out the light of Heaven from the mind, and look back for knowledge to the past ages of darkness.” Neither is it easy to remove prejudice, or to meet with sincerity, candour, and openness to conviction ; or a willingness to sacrifice private interest to public good. Another grand obstacle to alteration of any kind is pride : pride, which closes the mind and heart against reason, evidence, and fact ; assumes to itself infallibility of judgment ; and, by thus refusing admission to light and truth, closes every avenue to improvement. Many are so completely engrossed by selfishness, indolence, and apathy, those mighty foes to advancement in knowledge, virtue, and happiness—so averse to the labour of thought and action in the cause

of humanity, that no arguments can induce them to exert their energies: they remain satisfied with things as they are, and profess to consider it the part of wisdom to wait till a change is actually produced by more active and benevolent spirits—by stronger minds and more Christian hearts; when they will follow in the train, and quietly resign themselves to the necessity of conforming to the existing order of things. Many again profess to think it uncharitable to discover and point out, and endeavour to remedy errors in characters, customs, or institutions. Charity, indeed, requires that we should patiently bear with the errors of others, but by no means enjoins us either to approve or to adopt them*.

* It is time to have done with that senseless cant of charity, which insults the understandings and trifles with the feelings, of those who are really concerned for the happiness of their fellow-creatures. What matter of keen remorse and of bitter self-reproaches are they storing up for their future torment, who are themselves the miserable dupes of such misguided charity; or who, being charged with the office of watching over the eternal interests of their children or relations, suffer themselves to be lulled asleep by such shallow reasonings, or to be led into a dereliction of their important duty by a fear of bringing on themselves

Many retard the progress of improvement by narrow and contracted views, by not reflecting on the astonishing advance that has already been made, and the yet greater that may be made, by a proper application of the mind and heart to the first duty of humanity, that of promoting, as extensively as possible, both knowledge and happiness. That which is allowed by all to be difficult, they consider impossible. Others are so engrossed in general good, that it is difficult to persuade them that, in attending to particular interests, they are more certain of attaining what they anxiously desire.

Those, however, who look back on their school-days as time woefully mis-spent, may, it

momentary pain! True charity is wakeful, fervent, full of solicitude, full of good offices, not so easily satisfied, not so ready to believe that every thing is going on well, as a matter of course; but jealous of mischief, apt to suspect danger, and prompt to extend relief. That wretched quality by which the sacred name of charity is now so generally and so falsely usurped, is no other than indifference; which, against the plainest evidence, or at least where there is strong ground of apprehension, is easily contented to believe that all goes well, because it has no anxieties to allay, no fears to repress.

Practical View of Christianity.—*W. Wilberforce.*

is hoped, be induced to pay some attention to improvement in Education*; and to consider it a duty to give their best assistance in adding to the solid benefit of the human race, by increasing its knowledge and virtue, its real enjoyments and happiness; neither to fear obstacles nor inconveniences; neither to dread personal trouble, nor to shrink from ridicule in the exe-

* The want of *really useful* knowledge among the higher classes of this country is truly lamentable. The first third of their lives is spent at school and the university; and if it were the intention of those who superintend their education, to send them forth totally uninformed upon all questions, by a knowledge of which they might be of service to society, we should certainly compliment them upon their success.—*Westminster Review*, No. 3, p. 117.

Both in the selection of subjects to be taught, and in the mode of teaching them, which has been perpetuated even to the present day, there is exemplified a most extraordinary ignorance of the very elements of rational instruction.

Westminster Review, No. 1.

This miserable system, which has stood the shock of ages, which has exercised an influence so universal and uncontrolled; which, like other tyrannies, has excited the execrations of thousands, because it has filled with bitterness the most precious years of life, which has so often blasted the bud of intelligence and genius, and so constantly checked their growth, is, we trust, nearly at an end.

Westminster Review, No. 1.

cution of a plan conformable to wisdom, justice, and love :

“ Their spirits rising as their toils increase *.”

It is frequently recommended that young Ladies should take an active part in the instruction and management of poor-schools. In order to enable them to follow this Christian advice, parents must pursue a widely different course in education. The means used for development must be spiritual, acting upon the spiritual powers. Love, in union with Truth, must begin, carry on, and finish the work. Religion must not only dwell on the lips : it must sink into the heart, and become a principle of action †.

* Let the consideration of the universal sinfulness and corruption of mankind awaken thy spirit and stir up thy diligence, and endear all the watchfulness in the world for the service of God, for there is in it some difficulty and an infinite necessity.—*Jeremy Taylor*.

† Schools for Education were erected upon the principle of punishment : very unhappily indeed, as punishment, instead of softening or improving manners, tends to harden those who suffer by it. Humanity in time prevailed over vicious education, and a sacred truth was discovered, that man is a creature from whom every thing may be obtained by love, nothing by fear.—*Lord Kaimes*.

Daughters must no longer be taught to follow custom in all its follies: to surrender their own powers of reflection and judgment to the authority of fashion: to seek for admiration and applause abroad, instead of wishing to secure the approbation of those most tenderly, most deeply interested in their welfare. But they must be early initiated into the knowledge and the *practice* of whatever is necessary in the various departments of domestic duty. They must be perseveringly exercised in subduing pride and narrow selfishness, the vices of little minds; and be made early and active instruments of instruction and usefulness in the domestic circle. If they are brought up in ignorance of these subjects: if, instead of being trained in the duties that belong to a Christian: if, instead of being taught that the worldly mind is at enmity with God, they are led to attach importance to Fashion, to dress, to trifles: to be engrossed by worldly cares, fears, hopes, and joys: to love the praise of man more than the praise of God—sensual, earthly, selfish passions will gain complete possession of their hearts; and it would be unjust and unreasonable to expect that they will be able

to assist those with whom they are connected at home by the ties of duty, of gratitude, of love, or be qualified to undertake the duties of active benevolence abroad*.

Daughters, so far from being taught to consider fashion and happiness as synonymous, to make the opinion of the world their law, and fashion their rule of conduct, must be trained, from infancy, to prefer the service of God to the slavery of the world, to consider it as their indispensable duty, and to feel it a privilege and a delight, to relieve their Parents by taking an active part in the instruction and management of the younger part of the family; and thus to qualify themselves for their future vocation.

* It is a singular injustice which is often exercised towards women, first to give them a very defective education, and then to expect from them the most undeviating purity of conduct: to train them in such a manner as shall lay them open to the most dangerous faults, and then to censure them for not proving faultless.

Strictures on Female Education.—H. More.

Blame not nature, but thy own evil customs; for thy neglect of thy fields will make fern and thistles to grow. It is not only because the ground is accursed, but because it is neglected, that it bears thorns.—*Jeremy Taylor.*

An education that has called forth the affections of the heart, strengthened the head, exercised the judgment, implanted good habits, that has made them rich in intellectual and moral worth, that has led them to estimate their own happiness by the proportion of good they do to others, will have taught them that, so far from joining in the poor impertinences of fashion, and abandoning themselves to the false pleasures of the world, which debase and corrupt the soul—a world

“Where Dissipation wears the name of Bliss”—

it is incumbent on them to set an example of piety, of order, of virtue; actually to devote themselves to the service of their fellow-creatures; to let the pure love of God be the motive and the end of every action; and incessantly to study how they may reach the elevation for which they were intended*.

* As the female mind has been emancipated from the fetters of ignorance, the female character has risen in respectability. Wherever religious principle has been made the basis, it has been seen that a liberal system of education, instead of producing a dislike to, or dereliction of

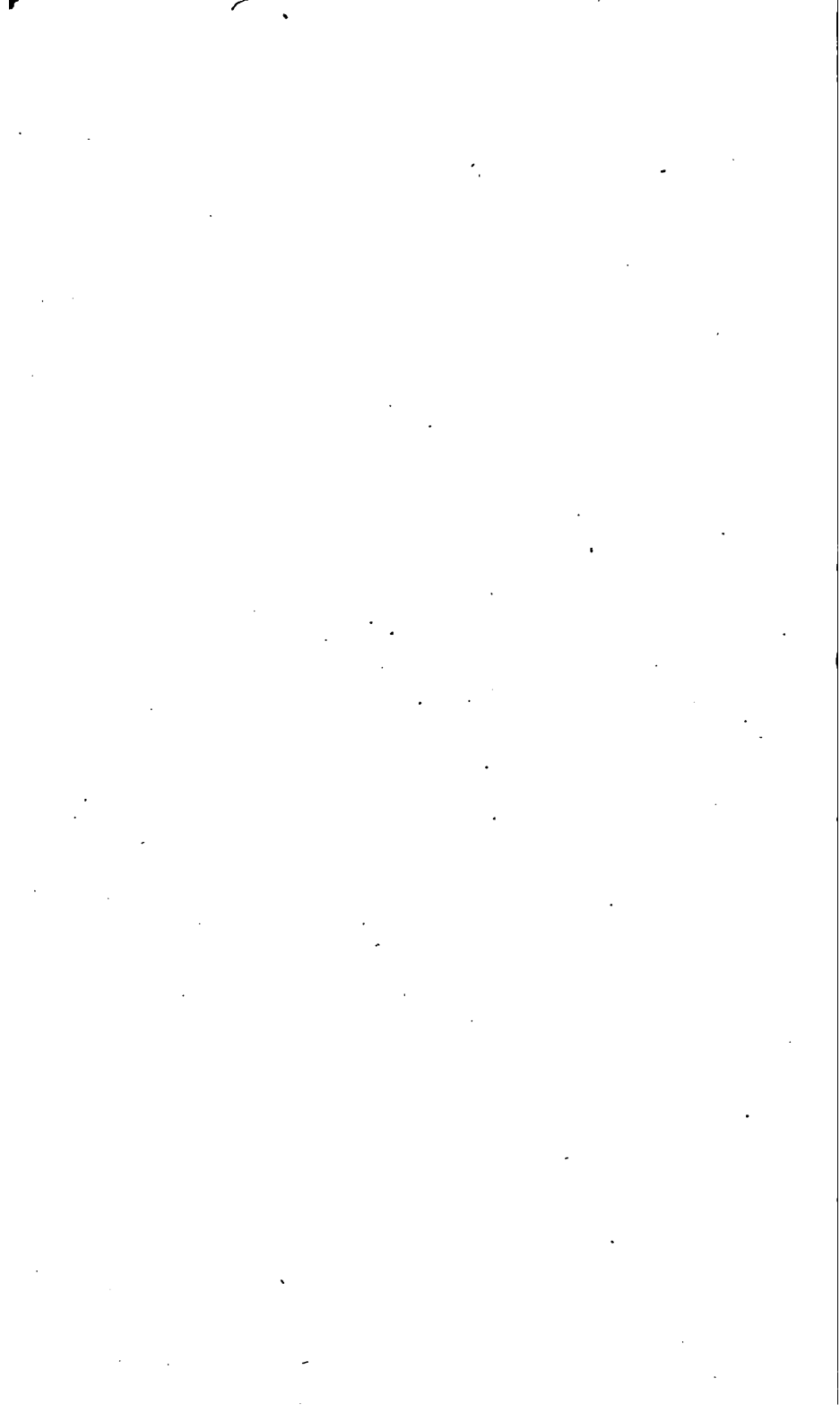
Could Parents resolve to become superior to the follies of fashion, to subdue prejudice, to love and to seek truth, to awaken themselves to active and vigorous exertion, no longer to dread the trouble of thinking: could they be persuaded to give up indulgence in luxurious indolence, to become fervent in spirit, to bestow an education worthy immortal beings, they would, instead of purchasing assistance and co-operation from strangers, in the instruction and education of their children, find it where it would be most profitable, most delightful, most valuable—among the members of their own family. Those who gave and those who received assistance would be equally blessed; ever increasing their own felicity by contributing to that of others. Instead of being cast on the world, lost to themselves and to their fellow-creatures, without aim, solely engrossed in SELF, the unmarried

peculiar and appropriate duties, has enabled women, without infringing on any duty, to enlarge their sphere of usefulness, and to extend, beyond the precincts of the domestic roof, the beneficial influence of maternal solicitude and maternal tenderness.—*E. Hamilton.*

daughters, sisters, and relations, after an education which gave intellectual vigour and solid principle, which inspired exalted purposes, which had cultivated HAND, HEAD, and HEART, would delight in being members of a large and harmonious family, loving and beloved, useful, respected, dignified, happy: practical as well as professing Christians.

THE END.





[No. V.]

HINTS TO PARENTS.

FIRST EXERCISES

IN

LANGUAGE.

IN THE

SPIRIT OF PESTALOZZI'S METHOD.

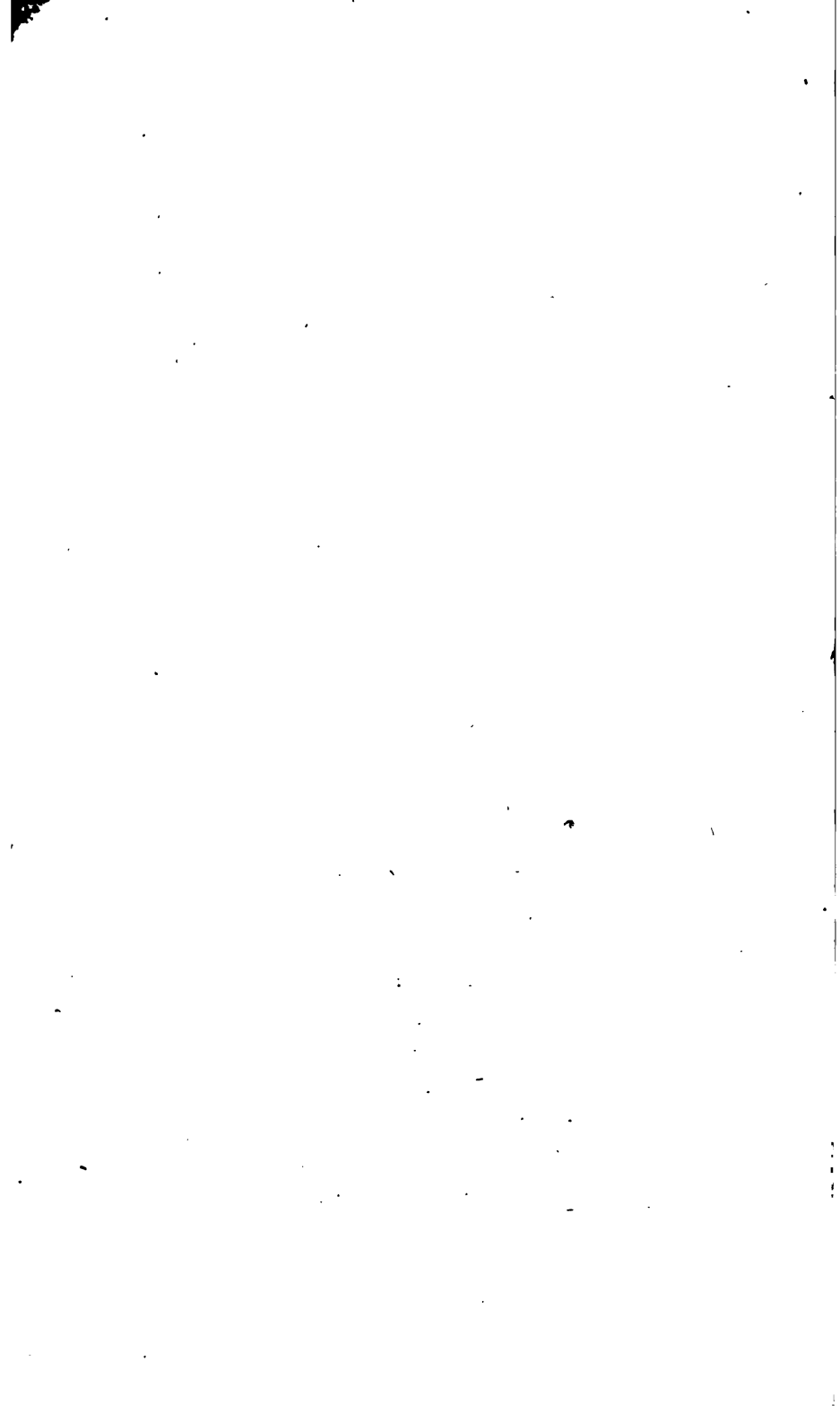
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HINTS

TO

P A R E N T S.

PARENTS who undertake early domestic Education, from a sense of duty to their Children, as well as from a desire to promote and to diffuse true knowledge and genuine happiness among mankind, must be prepared to encounter innumerable obstacles, and counteracting circumstances.

They must arm themselves with strength of mind, and firmness of principle, to proceed on their career, undismayed by opposition, uninfluenced by fashion, and unseduced by example. No considerations of earthly interest, no fear of human censure, no thirst for human applause, neither dread of singularity, nor weak complaisance, must have power to slacken their zeal, tempt them to a dereliction of their sacred duties, or make them, for one moment, forget the high stake for which they are contending.

Let them beware of idly consuming their time, and uselessly exhausting their powers,

in vain contests with those who will probably be the most forward and positive, though least qualified, to offer opinion and advice, the non-practical !

Parents may probably find their own defective Education, combined with other unfavourable circumstances, no small impediment to the successful execution of plans, which their theoretical as well as practical experience, convince them to be right. But let them be neither discouraged nor impatient; let them persevere; because they cannot accomplish all that they wish, let them neither sit down in idleness, nor abandon the cause in despair; but rather let them learn, by steady and enlightened perseverance, how to "convert even obstacles and inconveniences, into elements and means of success."

Although the present prospect may not be promising, the seed they are sowing may, at a future time, bring forth abundantly: and should their labours only have the effect of rousing others to exertion, in this great cause, they will be no inconsiderable benefactors to mankind.

Whatever doubts may be entertained of the

practicability, under existing circumstances, of Fathers, taking part in the Education of their family; it may reasonably be presumed; that no excuse can be offered for Mothers, who neglect the duty imposed upon them by the birth of their children. It is therefore to **MOTHERS** that an appeal must be made in the first instance: if they can be persuaded to bestow a practical Christian Education, it may hereafter be discovered that Fathers, notwithstanding their public and worldly avocations, may afford time for the discharge of a most important part of their duty towards God and towards their Children *. A practical Christian Education would teach

* “ Mais les affaires, les fonctions, les devoirs—Ah! les devoirs ! sans doute le dernier est celui de père.

“ Quand on lit dans Plutarque que Caton le Censeur, qui gouverna Rome avec tant de gloire, éleva lui-même son fils dès le berceau, et avec un tel soin, qu’il quittoit tout pour être présent quand la mère le remuoit et le lavait ; quand on lit dans Suétone qu’Auguste, maître du monde, qu’il avoit conquis et qu’il regissoit lui-même, enseignoit, lui-même à ses petits fils à écrire, à nager, les elemens des sciences, et qu’il les avoit sans cesse autour de lui ; on ne peut s’empêcher de rire des petites bonnes gens de ce temps là, qui s’amusoient à de pareilles niaiseries ; trop bornés, sans doute, pour savoir vaquer aux grandes affaires des grands hommes de nos jours.”

them, that it would be more to their own interest, as well as their Children's permanent advantage, to amass a smaller portion of earthly treasure, and to bestow some time and some pains upon securing a heavenly inheritance. But at present let only those Fathers who are unincumbered with public business, whose time is at their own disposal, devote themselves to the early Education of their Children, and how great will be the number of educating Parents—how extensive and valuable the improvements in this all important, but much neglected science*.

Parents! if you regard your own happiness, teach your Children early to consider you as their best friends; prove to them, on all occasions, that no one is so anxious for their true interest as you—none so deeply

* "Let me beg of Parents to take especial care of the first seven or eight years the little ones are under their wing; and I do not doubt, if virtuous and ingenious men be encouraged, they can ever want fit Tutors, either to teach ten or twelve together, or, which is next best, in their own families. Let them but take care of the main matters in their infancy, and they need not fear but languages will be had afterwards easy and cheap enough."

and tenderly concerned for their genuine and permanent welfare. Close not their young hearts by banishing them from your presence; let them not feel that you consider them as beneath your attention, by consigning them through the day to the nursery and the school-room; drive them not either by contempt or neglect, or, if occasionally allowed to make their appearance in your drawing-room, by treatment and restraints unsuited to their happy age, to prefer the society of inferiors; who may flatter and corrupt them, and whose attention and indulgence, in contrast with your indifference or your harshness, will be doubly alluring.

“ His heart, now passive, yields to thy command:
Secure it thine, its key is in thy hand.”

If you wish not in after life to complain of want of affection, of gratitude, of confidence in your children, attend to them yourself in early youth; preserve them from openness to inferiors, and want of it towards yourself; guard them from imbibing that monstrous doctrine, that it is not *manly* to feel family affection, or to be open with their

Parents*. But if you have allowed this unnatural sentiment to be planted in their hearts, either by their intercourse with domestics, or by the common-place wit of acquaintance, be not so unjust, so unreasonable, when you begin to feel the effects of the pernicious sentiments which you have thus permitted them, unrestrained by your care, your wisdom, or your tenderness, to imbibe, as to accuse your children of that which is the necessary result of their early treatment.

“Thou well deserv’st an alienated son.”

But while you endeavour to act upon the Pestalozzian, the Christian principle, that successful Education must be founded upon FAITH, LOVE, and GRATITUDE, beware of the error into which some Parents fall, that of indiscriminate indulgence; the inevitable effect of which will be to generate *selfishness*. Beware of making mere playthings

* MANLY! how many boys and men have been destroyed by the false ideas annexed to this word.

Sequel to Frank, by Miss Edgeworth.

of your children, or of allowing it in your visitors.

“ Respect in the Infant the future Man.”

Let your affection be enlightened, and guided by reason; never forget that in a Christian Education, constant attacks must be made against Selfishness; that an unre-laxing, firm, but gentle and judicious discipline of Love, will be the most effectual means of gradually checking evil, and calling forth good dispositions; of producing the best habits; of establishing the principles, and of promoting the genuine happiness of your Children. At the close of each day, accustom them to review their conduct; lead them, by degrees, minutely and impartially to consider whether, during its course, they have improved, or neglected the opportunities afforded of acquiring knowledge, of doing some kind office to their young companions; whether they have been docile and obedient to their instructors; watchful against their faults, and desirous of encouraging their good dispositions. Lead each to acknowledge his own errors; not to

shrink from accusing himself; to be desirous of recollecting and mentioning something praiseworthy in his companions.

“ To bid the pleadings of self-love be still ;
 Resign our own and seek our Maker’s will :
 To spread the page of Scripture, and compare
 Our conduct with the laws engraven there ;
 To measure all that passes in the breast,
 Faithfully, fairly, by that sacred test ;
 To dive into the secret deeps within,
 To spare no passion and no favourite sin ;
 To search the themes, important above all,
 Ourselves, and our recov’ry from our fall.”

This system of self-examination from infancy will lead to a consciousness of weakness, and teach them where to look for strength ; to self knowledge, self abasement, and to indulgence towards others. It will lead to that humility, meekness, and poverty of spirit, to that disinterestedness and active benevolence, which are the essence of Christianity ; but which are too generally and successfully smothered ; and selfishness, pride, contention, and self exaltation implanted and cherished, by the course of pagan studies usually pursued.

" And taught at school much mythologic stuff,
But sound religion sparingly enough *."

The Instructor who leaves the Christian path, and the study of nature, and who goes into antiquity, for the foundation of human learning, and who follows the beaten track in teaching the dead languages, may assuredly reproach himself with doing much towards the perversion of the mind and heart of his pupils. The study of nature should precede, and will afterwards lead to the study of man; the study of man will lead to what is divine in him, and what is of divine emanation in him—will connect him with his Creator and Redeemer. The knowledge of man is the highest knowledge that can be pursued. No one who has not studied

* " It is for want of recurring to this infallible standard of truth and excellence (divine revelation) that such extravagant regard has been paid to the productions of pagan writers; which too are now become much less necessary, since we are provided with so many admirable models of our own, superior to theirs in point of science, and scarce inferior either in point of genius or elegance; yet we still continue to go down to the Philistines, *to sharpen every one his share, and his coulter, and his axe, and his mattock*, as if there was *no smith in Israel*."—*Rural Philosophy*.

human nature, that is, *himself*, is qualified to pass an opinion on the merit of the Pestalozzian system; he cannot understand it: he may be acquainted with all the arts and sciences, and be as far removed from a knowledge of Pestalozzi's meaning as an infant: indeed, still more distant, because he must unlearn; he must be brought back to the infant state, before he can begin to learn*. The aim of Pestalozzi is to awaken the affections and the intellectual faculties as early as possible; he then acquaints his infant flock that they cannot do better than direct their first efforts against their inferior faculties; that is, their bodily propensities: that their welfare depends upon the use which they make of their nobler faculties; and that it is only by the high state of perfection in which these are preserved, that they can hope to become acquainted with their Creator, Redeemer, and Regenerator. When he has awakened their spiritual faculties; when the animal faculties are put under the government of reason; when thought and

* See Campbell, on the Anti-christian Tendency of modern Education.

reflection precede action, Pestalozzi conceives that he has overcome for the child most of his troubles in life; the greatest portion of human woe arising from the habit of acting before reflection; from suffering ourselves to be misled by our imagination, and impelled by our senses. If man would turn inward, and examine the law that is inscribed on his heart, he would make constant progress towards that end which he ardently seeks; but, unfortunately, for want of proper external direction, he wanders from error to error, and so continues, till misfortune gives his thoughts a new direction. And what has he then to do? to retrace his steps ere he can set out from that point at which he ought to have, and would have begun, if he had been blessed with spiritual, parental instruction in infancy; an instruction which would have exalted the powers of the man above those of the animal, and made him love human nature instead of himself.

No measure can be effectual but that which goes to the root of the evil: the evil is sensual, the remedy must be spiritual. Let man be educated as a spiritual being, and not as a machine, and the cure will be

perfect: but if Education be not conducted according to the laws of Christianity, the quantity of evil will continue to increase, and human happiness will diminish in the same proportion.

“ We should doubtless think it strange, were we not reconciled to it by long custom, for Christians to send their children to schools where they are chiefly taught the productions of heathen poets. Should it be urged, that these are works of much genius, and which exhibit many admirable models of elegant writing and just composition, I would ask, in reply, whether all this, and much more, ought to be put in balance with their vain mythology, their defective morals, and their frequent obscenity? And whether it is because we have no poetry in the Scriptures of the Old Testament, in the songs of Moses, the dramatic history of Job, the prophecies of Isaiah, or the psalms of David; or because we have none of a Christian and domestic growth, that we must send our youth to pagan Greece and Rome, at the risk of a perverted judgment and a tainted imagination?”

“Whatever advantages may be supposed to arise from the study of Greek and Latin, they are much less *now* than in former periods; and to spend a considerable part of life merely to gratify a classical taste, or a learned curiosity, to be qualified to relish the description of a horse-race in Pindar, or to attain to about half as much skill in Greek prosody as of old fell to the share of any ordinary mechanic at Athens, must, to a sober man, appear a shameful prodigality of time. To trace the wisdom of God in the works of creation, or to prosecute inquiries which may help to diminish the evils or increase the comforts of life, is a rational because a useful employment. In such labour, *there is profit; but the talk of the lips tendeth only to penury.*”

The following Exercises will probably be found to render reading more easy and agreeable.

In teaching to read, it is earnestly recommended that trial should be made of the method of marking the letters mentioned by Mr. Edgeworth in his “Practical Edu-

cation." Dots, denoting the different sounds of the vowels, will be found a considerable improvement upon the usual method of teaching by the names of the letters and spelling. It is surprising with how much pleasure and facility Children learn, by means of separate letters printed upon tin and dotted; how easily they afterwards read in books marked in the same manner, and how soon they are able to discard the dots altogether. It is presumed that no one who has made a trial of this method, will feel any inclination to recur to the old system.

But the principal points to be attended to in the administration of these exercises, are the development and cultivation of the sense of hearing, and of the thinking and reflective faculties, and of the organs of speech; with the view of enabling children to express their thoughts correctly, fully, articulately, and with ease.

Theory and practice will both be necessary, in order to administer them in a genuine Pestalozzian spirit, and with effect.

EARLY EXERCISES IN LANGUAGE.

CONSISTING OF SIMPLE SENTENCES.

The most simple propositions, formed of a subject and a verb only, in the singular number.*

Mother, pointing to a boy, to a bird, and to a dog, says:

The boy reads.

The bird sings.

The dog barks.

Children repeat.

Mother. How many sentences have we spoken?

* If exercises of this description are given in a family or Infant School, consisting of two classes, the children of the second class, or the more advanced, answer the questions proposed by the teacher; and those of the first, or weaker class, to whom they are merely speaking exercises, repeat.

Children. We have spoken three sentences.

Mother. Let us say them again.

What did the first express ?

Of whom did I say something ?

Children. You said something of a boy.

Mother. What did I say of him ?

Children. He reads.

Mother. Of what did I speak in the second sentence ?

What did I say of it ?

What was spoken of in the third sentence ?

What did I say of it ?

Recapitulate these sentences, beginning with the last.

Children of the first class repeat.

The Mother may proceed in the same manner with other sentences :

The child plays.

The fly sips.

The parrot talks.

Mother. Now I am going to pronounce a word, of which you may try to say something.

What am I going to do ? and what are you to do ?

Children. You are going to, &c. and we are to, &c.

Mother. Duck.

Children. The duck quacks.

Mother. Cow.

Children. The cow lows.

Mother. Owl.

Children. The owl screams.

Mother. What have we been doing?

What did I say?

What did you say?

Now I will say something, and you are
to find a word of which I can say it.

What am I, and what are you to do?

Mother. Crows.

Children. The cock crows.

Mother. Twitters.

Children. The swallow twitters.

Mother. Bleats.

Children. The sheep bleats.

The children of the first class repeat separately each sentence, afterwards together; first forwards, then backwards.

Mother. Now, *Emily*, propose to your neighbour a word of which he can say something.

Now, *Arthur*, say something, and let *Emily* find a word of which she can say it.

This exercise, equally adapted to make children think, and to occupy them in an agree-

able manner, may be varied and extended; also, the children of the first class may be desired to propose to those of the second, subjects to which they are to find suitable predicates. All sentences formed by the second class are repeated by the first.

Similar sentences changed into questions and addresses, and both united.

Mother. The boy reads. This sentence I shall turn into a question.

What am I going to do?

Children. You are going to turn the sentence into a question.

Mother. Does the boy read?

Children repeat.

Mother. What have you been doing?

Children. We have asked a question.

Mother. The boy reads. Is that a question?

Here the sentence stands in the affirmative order. Does the boy read? is an interrogative sentence.

Repeat both sentences.

First in the affirmative, then in the interrogative way.

Put the last sentence in such a tone of voice that it may be distinctly perceived that you ask a question.

What have you been doing?

Children. We have spoken a sentence first in the affirmative, and then turned it into a question.

Mother. The bird sings.

Does the bird sing?

Children repeat.

Mother. What have we done?

What is the object concerning which I ask?

What do I ask concerning it?

Mother. The dog barks.

Some of you, surely, will be able to turn this into a question. Try.

Children. Does the dog bark?

Mother. Now we will express our three sentences first affirmatively, then interrogatively.

The boy reads.

Does the boy read?

The bird sings.

Does the bird sing?

The dog barks.

Does the dog bark?

What have we been doing ?

The child plays.

The fly sips.

The parrot talks.

The children of the second class turn these sentences into questions, and the first class recapitulate them.

Mother. Now I shall accost or address the boy.

What am I going to do ?

Boy—(The mother pauses awhile after this word) read !

Children repeat.

Mother. Whom do I address ?

After the word with which you address, you must pause as I have done, but you have spoken without any stop.

What do I reprove you for ?

Children. That we, &c.

Mother. You did so, because you only heard *what*, but did not observe *how*, I enunciated. That is the reason you could not speak with the proper tone.

What is the reason ?

I will repeat the sentence once more.

What have we done in this sentence ?

Children. We have addressed the boy.

Mother. The bird sings.

Turn this into an address.

Children. Bird, sing! or, Sing, bird!

Mother. The dog barks.

Children. Dog, bark!

Mother desires the children to repeat the three sentences.

Change our three sentences into an address.

The child plays.

Children. Child, play!

Mother. The fly sips.

Children. Fly, sip!

Mother. The parrot talks.

Children. Parrot, talk!

Mother. The boy reads.

Does the boy read?

Boy, read!

In what do these sentences differ?

Children. The first sentence stands in the affirmative; the second contains an interrogation; the third, an address.

Mother. Now we will address the boy, and add a question.

What are we going to do?

Children. We are going to address the boy, and to join a question.

Mother. Boy, do you read?

Now I have done this; for, in saying, Boy, I address him; and in saying, Do you read? I put a question to him.

She pronounces the sentence again, and after the word "boy," she pauses.

What did you notice, when I repeated this sentence?

Children. You paused at the word "boy."

Mother. If you have paid attention, you will be able to tell me the reason.

Children. Because "boy!" is an address, after which we ought to stop.

Mother. Put now the addressing word last.

Children. Do you read, boy?

Mother. The bird sings.

Change this into an address and a question.

Children. Bird! do you sing? or, Do you sing, bird?

Mother. Dog! do you bark? or, Do you bark, dog?

Which of you can manage our three other sentences in the same manner.

Caroline. Child! do you play?

Fly! do you sip?

Parrot! do you talk?

Mother. How do I speak, when I say : The boy reads ?

Children. In the affirmative order, or affirmatively.

Mother. And when I say : Does the boy read ?

Children. In an interrogative manner, or interrogatively.

Mother. And when I say : Boy, read !

Children. In an address, or imperatively.

Mother. And when I say : Boy ! do you read ?

Children. In an address joined to a question.

Mother. We have hitherto expressed our sentences in a fourfold manner.

1. Affirmatively.

2. Interrogatively.

3. In an address.

4. In an address joined to a question.

Children repeat.

Mother. Now let us express all our sentences in the affirmative order.

Children. The boy reads.

The bird sings, &c.

Mother. Now interrogatively.

Now in an address.

Now in an address and question.

Express the first sentence in a fourfold manner.

Now the second.

Now the third, &c.

Simple sentences treated as before, but having their subject and predicate in the plural number.

Mother. The boy reads.

How many boys do I speak of?

Children. Of one.

Mother. The boys read.

Do I now speak of one boy only?

Children. No, of several.

Mother. Repeat these two sentences.

In what do they differ?

Children. In the first sentence I say something of one boy only: in the second, I say something of several boys.

Mother. The bird sings.

The birds sing.

What difference is there between these two sentences?

The dog barks.

The dogs bark.

State the difference.

Express now our three other sentences in a similar manner.

Children. The child plays.
 The children play.
 The fly sips.
 The flies sip.
 The parrot talks.
 The parrots talk.

Mother. I shall now say something of one object, and you are to express it of many.

What am I, and what are you to do?

The pane is of glass.

Children. The panes are of glass.

Mother. The door is of wood.

Children. The doors are of wood.

Mother. The tree has leaves.

Children. The trees have leaves.

Mother. The star is brilliant.

Children. The stars are brilliant.

Mother. Does the boy read?

Do the boys read?

In what are these two sentences alike?

Children. They both express a question.

Mother. In what do they differ?

Children. The first sentence contains a question concerning one boy only, and the second concerning more than one, or perhaps many.

Mother. The bird sings.

Turn this into a question.

Children. Does the bird sing ?

Do the birds sing ?

Mother. The dog barks.

Children. Does the dog bark ?

Do the dogs bark ?

Mother. In what are these sentences alike,
and in what do they differ ?

Now change our three other sentences into
questions, and express them first in the
singular, then in the plural number.

The pane is of glass.

Change this sentence into two questions ?

Children. Is the pane of glass ?

Are the panes of glass ?

Mother. The door is of wood.

Children. Is the door of wood ?

Are the doors of wood ?

Mother. The tree has leaves.

Children. Has the tree leaves ?

Have the trees leaves ?

Mother. Boy, read !

Boys, read !

In what are these two sentences alike ?

Children. They both contain an address,

Mother. Wherein do they differ ?

Children. In the first sentence only one boy, but in the second several boys are addressed.

Mother. The bird sings.

Change this into an address.

Children. Bird, sing !

Birds, sing !

Mother. Try now to manage other sentences in the same manner.

The child is quiet.

Form of this sentence two addresses.

Children. Child, be quiet !

Children, be quiet, &c.

Mother. Boy, do you read ?

Boys, do you read ?

In what are these two sentences alike ?

Children. They both contain an address and a question.

Mother. In what do they differ ?

Children. In the first sentence one boy only is addressed and questioned, in the second more than one.

Mother. The bird sings.

Form this into an address and a question, in the singular and in the plural number.

Children. Bird, do you sing ?

Birds, do you sing ?

Mother. Turn our other sentences into ad-

dresses and questions, and express them in the singular and plural.

Each of the six sentences we have hitherto spoken in the affirmative, may be expressed in two different ways, but how?

Children. They may be expressed, speaking either of one or of several objects, either in the singular or in the plural number.

Mother. Can they be expressed in two different ways in the affirmative order only?

Children. They can also be expressed in two different ways, when forming a question, an address, or an address joined to a question.

Mother. How many times, therefore, can you express each sentence in two different ways?

Children. Four times.

Mother. How many different sentences can you then form of each single sentence we have spoken?

Children. Eight different sentences.

Mother. And how many single sentences did we speak?

Children. Six.

Mother. Thus we are able to form six times eight different sentences.

How many are they when added together?

Shall we now try once more to pronounce them all together?

You will now find it easy, and you will be pleased to find that you can form so many sentences and speak so correctly. To make it more easy to you, I shall go through the first sentence myself.

The boy reads.

The boys read.

Does the boy read?

Do the boys read?

Boy, read!

Boys, read!

Boy, do you read?

Boys, do you read?

Children repeat.

Mother. How many sentences are we to form of each single sentence?

Are you sure that I have spoken eight sentences?

Proceed now in the same manner with the remaining eight sentences.

The children of the second class now form in the same manner of each of the remaining five sentences, eight different sentences, which the children of the first class repeat.

Sentences in which the chief word, or the noun, is coupled with a word expressing quality, or an adjective.

Mother. What have we hitherto said of a boy ?

Children. He reads.

Mother. What may a boy who reads be called?

Children. A diligent boy.

Mother. Now I am going to say something of a diligent boy.

What am I going to do ?

The diligent boy reads.

Children repeat.

Mother. Say this of more than one boy, or in the plural number.

Children. The diligent boys read.

Mother. Turn the sentence into a question, in two different ways.

Children. Does the diligent boy read ?

Do the diligent boys read ?

Mother. Make now an address.

Whom are you to address ?

Any boy ?

Children. No ; a diligent boy only.

Diligent boy, read !

Mother. Express the samè in the plural number.

Children. Diligent boys, read !

Mother. Form now both an address and a question, in the singular and plural number.

Children. Diligent boy, do you read ?
Diligent boys, do you read ?

Mother. The pretty fish swims.
Of what do I say something ?

Children. Of a fish.

Mother. Of every fish ?

Children. No ; of a pretty fish only.

Mother. Form now of this single sentence, eight different sentences, as you have done before.

Children. The pretty fish swims.

The pretty fishes swim.

Does the pretty fish swim ?

Do the pretty fishes swim ?

Pretty fish, swim !

Pretty fishes, swim !

Pretty fish, dost thou swim ?

Pretty fishes, do you swim ?

These sentences may be treated in the same manner :

The watchful dog barks.

The gentle lamb bleats, &c. &c.

After these exercises, the children will be able to modify each simple sentence which is proposed, in eight different ways; not only in the orderly succession but also reversely, or in any way that may be required. If these little exercises be administered in the Pestalozzian spirit, with an affectionate zeal, the teacher will have the gratification of perceiving that they give pleasure to the little ones, insensibly cultivate their powers of attention, as well as profitably exercise their organs of speech and inflexion, and introduce them to an acquaintance with grammar, without its dreaded name, and (to them) its unintelligible rules.

Sentences in which the chief word, or the noun, is coupled with several words of quality, or adjectives.

Mother. Do you recollect what we called the boy, of whom we said something in our last lesson?

Could we not give him any other attribute than that of diligent?

Charles and William rise, and stand both upright.

Now if you look at Charles, and compare him with William, how will you call Charles?

Children. Little.

Mother. This word or attribute we will join to our sentence.

The diligent little boy reads.

Children repeat.

Mother. Of whom do we say something?

By what word is he more minutely marked?

Express our sentence in the plural number.

Children. The diligent little boys read.

Mother. Turn it into a question in two ways.

Children. Does the diligent little boy read?

Do the diligent little boys read?

Mother. Now form an address.

Whom are you to address?

Children. Diligent little boy, read! or, Read, diligent little boy!

Diligent little boys, read!

Mother. Couple the address with a question.

Children. Diligent little boy, do you read?

Diligent little boys, do you read?

Mother. What animal does this print represent?

Children. A fish.

Mother. What did we call a fish yesterday?

Children. Pretty.

Mother. Who can add another word?

Children. Little.

Mother. What did we say of the pretty fish?

Children. He swims.

Mother. Pronounce now this sentence, with its additional attribute, through all its different changes.

Children. The pretty little fish swims.

The pretty little fishes swim.

Does the pretty little fish swim?

Do the pretty little fishes swim?

Pretty little fish, swim!

Swim, pretty little fishes!

Pretty little fish, do you swim?

Pretty little fishes, do you swim?

Mother. The weak and helpless infant cries.

Now I am curious to hear whether you will answer correctly to any of our eight changes which I may propose to you, not following the orderly succession.

Express the sentence just pronounced interrogatively, and in the plural number.

Children. Do the weak and helpless infants cry?

Mother. Change the sentence into an address, in the singular number.

Children. Weak and helpless infant, cry!

Mother. Turn it into an address, joined to a question, in the plural number.

Children. Weak and helpless infants, do you cry?

Mother. Say it affirmatively, comprising more than one infant.

Children. The weak and helpless infants cry, &c.

Sentences in which the chief word, or subject, is coupled with nouns in the genitive case.

Mother. What is this?

Children. A hand.

Mother. And this?

Children. A hand too.

Mother. To whom does that hand belong? and to whom does this hand belong?

Children. That hand belongs to a boy, and this to a girl.

Mother. The hand of the boy is bleeding.

Children repeat.

Mother. What do I speak of?

Of a boy?

Do I say the boy is bleeding?

Do I speak of any hand?

Of which then?

Just so, of the hand which belongs to the boy.

Instead of saying, the hand that belongs to the boy, how could you express this shorter?

Children. The hand of the boy.

Mother. The hand of the boy is bleeding.

The boy's hand is bleeding.

Is there any difference as to the meaning of this sentence?

Children. No; both sentences speak of the hand belonging to a boy.

Mother. Exactly so; the hand of the boy is bleeding, and the boy's hand is bleeding, express the same thing.

Change this into a question.

Children. Is the hand of the boy bleeding?

Mother. Instead of this you could say, is the boy's hand bleeding?

Now we will pronounce our sentences in the plural number.

The boy's hands are bleeding.

Are the boy's hands bleeding, &c.

Similar sentences may be gone through, in

the same manner, by the children of the second, and be repeated by the little ones of the first class.

Sentences in which the subject is modified by adjectives, and nouns in the genitive case.

Mother. How would you call a hand that is bleeding ?

Children. A bleeding hand.

Mother. The bleeding hand of the boy swells.

Children repeat. •

Mother. Of what do I say something ?

Of any hand ?

Children. No, of the hand of a boy.

Mother. Of each hand of the boy ?

Children. No, of his bleeding hand only.

Mother. The bleeding hand of the boy swells.

Who can express this sentence in another manner, without altering the sense ?

Children. The boy's bleeding hand swells.

Mother. Turn it into a question.

Children. Is the bleeding hand of the boy, or is the boy's bleeding hand, swelling ?

Now shall I express the same sentence in the plural number ?

The bleeding hands of the boy are swelling,
or the boy's bleeding hands are swelling,
&c.

Mother. What do you call a boy who dislikes working ?

Children. Idle.

Mother. What if he is of low stature ?

Children. Little.

Mother. Add both these qualities to the word boy, and pronounce them.

Children. The idle little boy.

Mother. What would you call him, if he belonged to a farmer ?

Children. The boy of the farmer.

Mother. Join this to our foregoing words.

Children. The idle, little boy of the farmer.

Mother. Of this boy I am going to say something.

Of whom ?

The idle, little boy of the farmer sleeps.

Children repeat.

The mother now desires the children of the second division to change these sentences, and those of the first to repeat them.

Children. The farmer's idle little boy sleeps.

Does the farmer's idle little boy sleep?

Idle, little farmer's boy, sleep!

Idle, little farmer's boy, are you sleeping?

The same sentences are then pronounced in the plural number.

These sentences may of course be varied and extended.

Sentences in which are introduced the degrees of words expressing a quality, or of adjectives.

Mother. What would you call this boy, when you compare him with his neighbour?

Children. Small.

Mother. And how this little boy, when you compare him with that boy?

Children. Still smaller.

Mother. And how this third boy, in comparison with the two others?

Children. The smallest.

Mother. What are these children doing?

Children. They learn.

Mother. Then we can say,
The small boy learns.

The smaller boy learns.

The smallest boy learns.

Children repeat.

Mother. Pronounce these three sentences in the plural number.

Children. The small boys learn.

The smaller boys learn.

The smallest boys learn.

Mother. Change them into questions.

Children. Does the small boy learn? &c.

Mother. Say the same in the plural number.

Children. Do the small boys learn, &c.

The children of the second class form other sentences, which are recapitulated by those of the first.

Mother forms some of the following sentences herself, some are formed by the children of the second class, while those of the first recapitulate them.

The greedy boy eats.

The greedier duck swallows.

The fox (which is the greediest of all) devours.

Now in the plural number, and through the various times.

The following sentences may be also used to explain to children the degrees of compari-

son ; and after a few have been given by the mother or teacher, the more advanced will invent similar ones.

The wolf is fierce.

The tiger is fiercer than the wolf.

The hyena is the fiercest.

The horse is a strong animal.

The ox is stronger _____

The lion is _____

Sleep is

Health is

Life is

_____ is good.

_____ is better.

_____ is best.

The elephant is _____ docile.

The dog _____

A good child is _____

Knowledge is _____

Wisdom _____

Virtue _____

Torrent _____ rapid

Wind _____

Light _____

The song of the lark is pleasing.

_____ the blackbird _____

_____ the nightingale _____

Such examples may be continued and invented by the children themselves. The mother or teacher being careful that the subject be proper and suitable, and that the sentences invented contain a fact: good sense and justness of thought cannot receive too early attention.

Sentences, of which the verb in the indicative mood is modified, in regard to time.

Mother. The child sleeps.

Of whom do I say something?

What do I say of the child?

The child slept, when I entered the room.

Of whom do I say something?

I also say something about his sleeping.

At first I said, he sleeps; now, he slept.

When he slept, at the time I entered the room, does that imply that he sleeps now?

He slept, alludes, therefore, to time past; but, he sleeps, to time present.

The child has slept; I see that by his face.

When I say he has slept, do I speak of time present or past?

The child has slept from morning until night.

Children. That also is a time past.

Mother. I hope the child will sleep well to-night.

Does that express that he is now sleeping, or that he has slept already?

As he neither sleeps at present, nor has slept, he surely is then to sleep at a time to come: consequently I speak of a future time.

Let me now hear this sentence in various times.

Children. The child sleeps.

The child slept.

The child has slept.

The child had slept.

The child will sleep.

Mother. How many sentences have you uttered?

Tell me the difference between these five sentences.

Children. When we say, The child sleeps, we speak in the present time.

When we say, The child slept, has, had slept, we speak in the past time.

When we say, The child will sleep, we

Have, had you sung?
 Will you sing?
 Here follows the plural number.

Sentences, in which the verb is more fully illustrated by an explanatory word, or adverb.

Mother. The boy sleeps *quietly*.

Children repeat.

Mother. Of whom do I say something?

What do I say of the boy?

Merely that he sleeps?

To what word does the word *quietly* refer?

To the word "boy?"

Do I call the boy, or his sleeping, *quiet*?

Children. You call his sleeping, quiet.

Mother. Right. The boy, when awake, may be noisy and troublesome, and yet sleep quietly; and this is what our sentence intimates.

Now change our sentence through various times.

Children. The boy sleeps, slept.

Has, had slept.

Will sleep quietly.

Mother. Now interrogatively.

Children. Does, did the boy sleep quietly, &c.

Mother. Can you turn this sentence into an address?

Children. Yes; but in the present time only.

Boy, sleep quietly! or,

Sleep quietly, boy!

Mother. Form both an address and question.

Children. Boy! do, did you sleep quietly?

Mother. Now in the plural number.

Children. The boys sleep, slept.

Have, had slept.

Will sleep quietly.

Mother. Now interrogatively.

Then in an address, and

Lastly, in an address with a question.

Children. Do, did the boys sleep quietly?

Boys, sleep quietly!

Boys, do, did you sleep quietly?

Have, had you slept quietly?

Will you sleep quietly?

Mother. The sister sings sweetly.

Children repeat.

Mother. Of whom do I say something?

What do I say of the sister?

Do I call the sister, or her singing, sweet?

To what, then, refers the word *sweetly*?

Hence, our sentence expresses that the sister sings, and that she sings sweetly.

The mother now desires them to form sentences according to the four well-known forms.

The cottager's sick little child cries violently.

Children repeat.

Mother. Of whom do I say something?

Children. Of a child.

Mother. What did I call the child, of whom I said something?

Children. Sick and little.

Mother. There are many sick and little children, and therefore the child of whom we speak has been more minutely described: by what words?

Children. By the words: of the cottager; or, the cottager's.

Mother. Now tell me of whom I said something?

Children. Of the sick little child of a cottager.

Mother. What is said of him?

Only that he cries?

What else?

Children of the second class form sentences, according to the well-known changes; and those of the first class recapitulate.

*Sentences in which the degrees of the adverb
are introduced.*

Mother. The child writes *well*.

Children repeat.

Mother. Of whom do I say something ?

What do I say of the child ?

Only that he writes ?

But if this boy writes in a superior manner to the child, how would you express that ?

Children. The boy writes *better*.

Mother. And what would you say, if you see that this girl exceeds both the child and the boy in writing ?

Children. The girl writes *best*.

Mother. You have already expressed the sentence in the affirmative, turn it now into the interrogative.

Children. Does the child write well ?

Does the boy write better ?

Does the girl write best ?

Child, write well !

Boy, write better !

Girl, write best !

Child, do you write well ?

Boy, do you write better ?

Girl, do you write best ?

Sentences exercising the auxiliary verbs.

Mother. The dog *is* ———

Of what do I say something ?

What do I say of it ?

Very right ; I have said nothing of it as yet, but it is to come.

The dog *is* faithful.

Children repeat.

Mother. The dog *was* faithful.

The dog *has been* faithful.

The dog *had been* faithful.

Children repeat.

Mother. In what do the three last sentences differ from the first ?

In speaking thus, do I say that the dog is still faithful ?

Of what time do I speak then ?

Children. Of time past.

Mother. The dog *will be* faithful.

What time is that ?

Children. The future time.

Mother makes the children pronounce the following sentences:

Is, was the dog faithful?

Has the dog *been* faithful?

Will the dog *be* faithful?

The dogs *are, were, have been, had been, will be* faithful.

Are, were the dogs faithful?

Have, had the dogs *been* faithful.

Will the dogs *be* faithful?

Forming various sentences, according to the well-known forms, is the more necessary in this verb, as it is so irregular throughout its changes.

Mother. The son is the support of his father,

Change this sentence through the various times.

Change it in the interrogative also?

Change it into an address.

Children. Son, be the support of thy father!

Mother. Carry it through all the various times, in an address joined to a question.

At the conclusion of the exercises on this auxiliary verb, the mother may give sentences, of which the beginning only is expressed, and

then desire the more advanced children to complete them. For instance :

Mother. The dog *is* ——

Children. The dog *is* a four-footed animal ; (quadruped ;) or, the dog is a sagacious animal, or watchful.

Mother. The town *is* ——

Children. The town *is* clean, dirty, ancient, populous, &c.

Mother. The water *is* ——

Children. Clear, transparent, tasteless, stagnant, &c.

Sentences on the auxiliary verb, to have, and on other verbs, requiring, besides the chief word, or the subject, another substantive in the accusative case, to complete the sentence.

Mother. The elephant *has* ——

Of what do I say something ?

What do I say of him ?

Do you know by what I have pronounced any thing about him ?

Well, this I have to add :

The elephant *has* a trunk, or proboscis.

Children repeat.

Mother. The horse *has* ———

What is wanting here to make it a complete sentence?

Children. That which it *has*.

Mother. The horse *has* a mane.

Children repeat.

Mother. The house *has* ———

Children. There is yet wanting what it *has*.

Mother. The house *has* a roof.

Repeat our three sentences.

Pronounce our sentences now interrogatively.

Children. *Has* the elephant a trunk, or a proboscis, &c.

Mother. The righteous man *has* a cheerful mind and a pure conscience.

Of whom do I say something?

What do I say of him?

The righteous man *had* a cheerful mind, &c.

Children repeat.

Mother. What difference is there between this and the former sentence?

Children. This sentence expressed the past, and the former the present time.

The righteous man *will have* a cheerful mind, &c.

The *children* may repeat these sentences, and carry them through the other forms.

Mother. The mason employs ———

Of whom do I say something ?

Have I expressed any thing complete ?

The mason employs a hammer, a trowel,
and a plumb.

Children repeat.

The mother leads them to proceed through the different times and changes.

Mother. The bird has ———

Add now yourself a word expressing what he has.

Children. Feathers.

The children of the first division repeat.

Mother. The kitten has ———

Children. Claws.

Mother. The sheep has ———

Children. Wool.

Mother. The coat has ———

Children. Buttons, sleeves, pockets, &c.

Mother. The tree has ———

Children. Roots, stem, leaves, boughs, flowers,
and fruit.

Mother. The coachman wants ———

Children. A coach, and horses, and harness.

Mother. The rope-maker wants ———

Children. Hemp and tow.

Mother. The pretty, little, busy, working
bee makes ———

What a number of words ! but do they form
a complete sense, or must you add more ?

What is wanting ?

Children. That which it makes.

Mother. Just so.

Let me add as many words as I please, if I
do not express what it makes, the sen-
tence will remain incomplete. But as
soon as I add "honey," the sense is
complete. Why ?

Children. Because you have expressed what
the bee makes.

Mother. Now let us go through the various
changes with this sentence.

*Sentences in which the accusative is followed
by the dative case.*

Mother. The master gives ———

Of whom do I say something ?

Does the sentence express what he gives ?

It therefore is incomplete. Why?

What must be added to complete it?

Children. What he gives.

Mother. He gives a lesson.

You know now what he gives; but does the sentence express to whom he gives the lesson?

This I am going to express.

The master gives a lesson to the scholar.

What words have been added?

Children. The words "to the scholar."

Mother. Who is the agent or active person in this sentence?

Children. The master.

Mother. What do you say of the agent?

Children. He gives.

Mother. What does he give?

Children. A lesson.

Mother. To whom does he give the lesson?

Children. To the scholar.

The children of the first class repeat.

The master gives a lesson to the scholar.

Mother. Express this interrogatively.

Children. Does the master give a lesson to the scholar?

Mother. In an address.

Children. Master, give a lesson to the scholar!

Mother. In an address joined with a question.

Children. Master, do you give a lesson to the scholar ?

Mother. Change it now, through all times, in the affirmative order only.

Children. The master gives, gave,
Has, had given,
Will give, a lesson to the scholar.

Mother. The scholar returns thanks to the master for the lesson received.

Repeat this interrogatively, through the different times.

Children. Does, did the scholar return thanks to the master for the lesson received ?

Has, had the scholar returned thanks, &c.

Will the scholar return thanks, &c.

Mother. Who is the agent in this sentence ?

Is it the master ?

What is said of the scholar ?

To whom does he return thanks ?

Sentences containing the several cases, and enlarged by additional adjectives and adverbs.

Mother. The spring presents to the inhabitants of the earth, herbs and flowers.

Children repeat.

Mother. Of what do I speak ?

What does it present ?

To whom does it present something ?

By what words are the inhabitants more
fully described ?

Are there no other inhabitants but those
of the earth ?

Change this sentence through various
times and forms.

Now I am going to add to some words of
our sentence, another explanatory word.

Of what did I say something ?

Children. Of the spring.

Mother. This is the chief word of our sentence, and we will denote or mark it by the word *mild*.

Now do so.

Children. The *mild* spring.

Mother. What does it ?

Children. Presents.

Mother. Here I shall add, how, or in what manner, it presents : *kindly*.

Children. The *mild* spring *kindly* presents.

Mother. To whom does it present ?

These we shall call *joyful*.

Children. The *mild* spring *kindly* presents to the *joyful* inhabitants of the earth.

Mother. What does the spring present ?

For herbs and flowers, you will surely find
a suitable word of quality.

Children. Beautiful, fragrant, sweet, useful.

Mother. Repeat to me the entire sentence.

Children. The *mild* spring *kindly* presents to the *joyful* inhabitants of the earth, useful herbs and sweet flowers.

If the children of the first class should not be able to repeat sentences of this length, the mother should by no means force them ; for every forced fruit is unnatural, and scarcely ever retains its full flavour.

Sentences in the active state may be likewise expressed in the passive state, without altering the sense.

Mother. The boy beats the girl.

Children repeat.

Mother. Who is the agent, or active person ?

What is he doing ?

On whom falls the action ?

Who is passive, or the sufferer?

Who then is beaten?

By whom?

You may therefore likewise say, The girl
is beaten by the boy.

Mother. Although the words of these two
sentences are not alike, they express the same
thing,

The girl beats the boy.

Children repeat.

Mother. Who is the agent now?

What is she doing?

On whom falls the action?

Who is in the passive state? who is
beaten now?

By whom?

Consequently you may also say, The boy
is beaten by the girl.

Wherein are these two sentences alike?

Children. In this, that they express the same
meaning.

Mother. And wherein do they differ?

Children. In the words by which they are
expressed.

Mother. The father embraces the child.

Of whom do I say something?

What is the father doing?

On whom is the act of embracing performed ?

Who is embraced ?

By whom ?

Consequently you can also say, The child is embraced by the father.

Mother. Wherein do both sentences differ, and wherein are they alike ?

The child embraces the father.

Who is now the agent ?

What is he doing ?

On whom is it done ?

Who is now embraced ?

By whom ?

How would you express it otherwise ?

Children. The father is embraced by the child.

Mother. How many sentences have we spoken ?

The mother now gives to the children similar sentences, in which the accusative case, after an active verb, can be made the nominative to the same verb in the passive; but not in the active state, as in the two former sentences, without stating that which is not a fact: for instance.

Mother. The sun warms the earth.

Express this in a different way, but not so as to alter its sense.

Children. The earth is warmed by the sun.

Mother. Could this be turned, like the two former sentences, by saying, The earth warms the sun ?

What would this express ?

Children. It would express that the sun is warmed by the earth, and that is not the case.

Sentences expressing the different tenses or times of the passive state.

Mother. The nest is built by the bird.

The nest was built by the bird.

The nest has been built by the bird, &c.

The children repeat these sentences, first separately, then together.

Mother. Now I will tell you wherein these sentences are alike, and wherein they differ. In each it is said that, on the part of the bird, something is done to the nest, and therein all of them are alike ?

Wherein are they alike ?

The nest is built by the bird: by this I express that it is done at the present time.

The nest was, has, had been built, expresses that the action was performed in some anterior or past time.

The nest will be built by the bird, means that it will be done at some future time, or time to come.

The sun illuminates the earth.

Of what do I say something?

On what does the action fall?

What is illuminated?

By what?

In what other manner can you express it?

Children. The earth is illuminated by the sun.

Mother. This sentence, representing the earth in a passive state, we will now express through various times.

The earth was illuminated by the sun, &c.

*Sentences on some of the prepositions governing
the genitive, dative, and accusative case.*

INSTEAD.

Mother. Have worms blood, like other animals?

Have they nothing instead of it?

What then?

Now let us say thus:

Instead of blood, worms have a whitish, cold fluid.

Do you think that the savage tribes in Africa and America use spoons, knives, and forks?

What do they use to carry their food to their mouths?

What part, therefore, does the hand perform?

This we will briefly express:

Instead of a spoon, a knife and fork, the savage uses his hand.

Change this into the plural number.

DURING.

Mother. As long as sleep lasts, man reposes.

Children repeat.

Mother. This can be better expressed by saying, *During* sleep man reposes.

Mother. As long as night lasts, the sun does not shine. Which of you can express this shorter and better?

Children. *During* the night, the sun does not shine.

Mother. *During* lessons, the scholar does not wish to sleep.

During divine service, men are serious, quiet, and devout.

During vacation, boys should employ their time profitably.

During a thunder-storm, do not seek shelter beneath a tree.

The children repeat sentences, and may invent similar ones, the prepositions being given.

BEYOND.

Mother. What would you say of houses and villages you see on the further side of the river?

Children. I see some houses *beyond* the river.

I see some very fine villages *beyond* the Thames.

Beyond the town stands an ancient castle.

Beyond the house is a barn.

NEAR.

Mother. If a town or village be within a couple of miles of another, is that far?

How far is Chelsea from London?

Is that far or near?

Children. Chelsea is *near* London.

WITHOUT.

Mother. The most diligent scholar will improve but little, *without* the aid of the master.

Few Christians would enjoy the blessing of reading the Bible, *without* that useful invention, the art of printing.

The scholar must not stay away from school, *without* a sufficient reason.

Neither herbs nor trees can prosper, *without* rain and sunshine.

Sentences like these, on various prepositions, may be formed by the mother, and repeated by the children.

More fully to exercise their thinking powers, the children should invent similar sentences. Should their efforts not always prove correct and suitable, Mothers and Teachers will show indulgence, and point out their errors: not in harsh, impatient, and reproving language; but

with kind, affectionate, and encouraging expressions and looks.

Sentences showing that prepositions may express a relation between two nouns, as well as between a noun and a verb.

Mother. The man *with* the sword defended himself bravely.

Of whom do I say something?

Of every man?

With what does he defend himself?

Does our sentence express that?

He may have defended himself *with* any other weapon.

The man defended himself bravely *with* a sword.

Of whom do I now say something?

What do I know concerning his defence?

Children. That he defended himself *with* a sword.

The sentinel near the bridge was killed.

The sentinel was killed near the bridge.

Who can point out the difference between these two sentences?

Children. The sentence, "The sentinel near the bridge," &c. expresses that the sentinel was on guard near the bridge when killed.

But the sentence, "The sentinel was killed," &c. means that the sentinel was killed on arriving near the bridge.

Mother. Exactly so.

Sentences in which personal and possessive pronouns are combined, and the former carried through all cases, both in the singular and in the plural number.

Mother pronounces the following, or similar sentences, and desires the children to repeat them.

How happy I am ! my father is arrived.

My father takes care *of me* !

My father is kind *to me* !

My father loves *me* !

Oh ! happy boys ! our fathers *are* arrived.

Our fathers take care *of us* !

Our fathers are kind *to us* !

Our fathers love *us* !

Oh ! thou happy boy ! thy father is arrived.

Thy father takes care *of thee*.

Thy father is kind *to thee*.

Thy father loves *thee*.

Oh, happy boys! your fathers are arrived.

Your fathers take care *of you*.

Your fathers are kind *to you*.

Your fathers love *you*.

Oh! happy boy! *he* has seen his father.

His father takes care *of him*.

His father is kind *to him*.

His father loves *him*.

Oh! happy boys! *they* have seen their fathers.

Their fathers take care *of them*.

Their fathers are kind *to them*.

Their fathers love *them*.

Sentences expressing grief, joy, or introducing interjections, with personal pronouns in the nominative case.

Mother. Alas! in vain do I seek for relief.
Of whom do I say something?

Children. Of yourself.

Mother. He who despairs of relief, is sor-

rowful, and he expresses his sorrow or grief by the word "Alas!"

Alas! thou, poor man! in vain dost thou seek for relief.

Of whom do I say something, now?

Not of every man; but of a poor man, whom I address.

What does the word "Alas!" express.

Alas! poor men! in vain do we, &c.

Do I speak this sentence of myself, or of others?

Only of others?

Just so—of others and myself.

Alas! poor men! in vain do you, &c.

Of whom do I speak here?

Of myself, or of others?

Of all poor men?

Exactly so—of those poor men whom I address.

Oh, happy boy! I have been praised by the master.

Of whom do I say something?

Just so: he who is speaking, says something of himself.

He could as well have said: Happy boy!

I have been, &c. But he has already felt joy at what has happened to him,

and this joy he expresses by the word
“ Oh !”

These sentences may be changed in various ways.

*Sentences composed of words of the same family,
or of such as are derived from each other.*

Mother. What do you call the words put together by me, and repeated by you ?

Children. Sentences.

Mother. A child gradually learns to imitate what he hears and sees; consequently, I may expect that you will now be able to form short, but appropriate sentences. I observe, with great pleasure, that my little scholars are much improved, in expressing their thoughts with ease and quickness. However, to acquire still greater aptitude, you shall now form short sentences, with my assistance. I shall pronounce sentences which, in a certain point, resemble each other: then you shall try to form similar sentences, and to erect small fabrics; materials being furnished by me. Now for the trial !

Mother. The pot is made by the potter.

The rope is made by the ropemaker.

The saddle is made by the saddler.

Children repeat.

Mother. How many sentences have we spoken.

All these sentences resemble each other,
in a certain point.

Repeat them once more.

The word *potter* is derived from *pot*. The
word *saddler* from *saddle*, &c.

Words that are derived from each other,
may be called family words, or words
belonging to the same family.

Do not all these sentences resemble each
other ?

Wherein ?

Children. In each of them are contained
words of the same family.

Mother. Now I am going to give you two
words, one of which is derived from the other ;
and I have no doubt but you will be able to
form sentences similar to those I gave you.

Hat—hatmaker.

Children. The hat is made by the hatmaker.

Mother. Watch—watchmaker.

Children. The watch is made by the watch-
maker.

Mother. Water—water-mill.

Children. The water-mill is turned by the water.

Mother. Honey—honeycomb.

Children. The bees deposit the honey in the honeycomb.

Mother. Fish—fisherman.

Children. The fish is caught by the fisherman.

Mother. Garden—gardener.

Children. The garden is cultivated by the gardener.

Mother. Sheep—shepherd.

Children. The sheep are tended by the shepherd.

Mother. School—scholar.

Children. The school is frequented by the scholar.

Mother. How many sentences have you formed?

Repeat them.

Wherein are these sentences alike?

Children. Each of them contains words derived from the other, or words belonging to the same family.

Mother. Is there any one among you, who will undertake to find out two words of the same family, to form a similar sentence of them.

Charles. I have found two: Skate—to skate.

He who has skates, can skate.

Arthur. Plough—to plough.

He who has a plough, can plough.

The mother may observe here, that these sentences do not contain an absolute truth; for it is not every one who has skates, that can skate; and a person may have a plough, and yet not be able to use it.

Emily. Clothing—to clothe.

Charles. He who has clothing, can clothe himself.

Mother. Purchaser—to purchase.

Children. A person who purchases something, is called a purchaser.

Mother. Power—powerful.

Children. A man who has power, is called a powerful man.

Mother. Courage—courageous.

Children. A man who has courage, is called a courageous man.

Mother. Sand—sandy.

Children. A country abounding in sand, is called a sandy country.

Mother. Wood—woody.

Children. Countries covered with wood, are called woody countries.

Mother. Quarrels—quarrelsome.

Children. A person who often quarrels, is called a quarrelsome person.

Mother. Which of you can find two words of the same family, expressing quite the contrary of the two preceding words.

Emily. Peace—peaceable.

A man who loves peace, is called a peaceable man, &c.

Sentences on number, calculated to lead children to a distinction between cardinal and ordinal numbers.

Mother. The school-room contains diligent children.

Of what do I say something?

What do I say of it?

What do you know concerning the children?

The school-room contains children.

Do you know something now concerning the children?

Children. No; except that there is more than one child in the school-room.

Mother. The school-room contains many children.

Do you know now more concerning the children.

Just so—concerning their number, you know something more.

If there happened to be but two or three children, I might say, The school-room contains children; but could I say, many children? As yet, then, you only know that there is more than one child in the school-room; but not how many.

The school-room contains sixty children.

What do you know now concerning the children?

Children. We know now exactly how many children are in the school-room.

Mother. You now know the number of the children; but beyond this, you know nothing of them.

The school-room contains attentive and diligent children.

You know now something of the children in general.

What do you know of them?

Children. We know, &c.

Mother. Of the sixty scholars, thirty-five are boys, and twenty-five are girls.

Here, then, are more boys than girls, and less girls than boys.

Children repeat.

Mother. Do you know more exactly the number of the boys and that of the girls, when I say here are thirty-five boys, and twenty-five girls; or when I say here are more boys than girls?

In what, then, do these two sentences differ?

Children. According to the first sentence, we know exactly the number of the boys and of the girls; but according to the second, we do not.

Mother. In the school-room are twelve benches.

What does this sentence express concerning the benches?

Exactly so: it mentions nothing but their number,

Our neighbour has many children.

Do I know by this, how many he has?

What do I generally ask of him who tells me so?

Children. How many has he?

Mother. From this you perceive, that the numerical words, 1, 2, 3, 10, 18, &c. exactly determine the number; but that the words many, few, more, less, &c. express number in an undetermined manner.

Our village has 140 houses: the village N. has 32 houses.

How would you express this, if you were to speak in an undetermined manner?

Children. Our village has many; but the village N. has but few houses.

How many lines are here? (pointing to the slate.)

Count them.

Why do you count, one, two, three, &c.

Which of these lines is the longest?

In this case you may also count one, two, three, &c. but the moment you have come to the line which is the longest, you must not say eight, but the eighth.

Why?

Mother. A. received seven shillings, and B. received the eighth shilling. Which of them received most?

But surely eight is more than seven?

How can you account for this?

(The children hesitate.)

You, undoubtedly, are aware that you are right; but you cannot prove it. Listen to me, I will explain it to you.

A. actually received seven shillings; *B.* on the contrary, received but one shilling, which, in a certain row or order, happened to be the eighth.

Children repeat:

The Mother will, of course, not confine herself to the letter, in these exercises; but will vary them according to the age and capacity of her little pupils: she will endeavour to select sentences, as much as possible, from surrounding objects, and from circumstances most likely to prove interesting. Had time been at command, the present Number, as well as the preceding Numbers, might have been less imperfect. It is, however, hoped, that they may not prove unserviceable, as Hints; and that they may, at least, have the good effect of inducing others to produce something still more Pestalozzian.

THE plan of treating a variety of subjects in their early stages only, instead of continuing

one subject through all its stages, has been adopted in conformity to Pestalozzi's principle of a CIRCLE of instruction *.

Pestalozzi's principle is, to develop the intellectual being as an ENTIRE, and not in an insulated manner. He would, therefore, by no means allow children to proceed too far in any *one direction*; as this will weaken, and in time, disable the other faculties, and occasion in the mental powers a want of harmony; and however wonderful a particular power may be, still it is but a fraction, if the other powers be not developed at the same time.

Pestalozzi wishes for an elementary circle; for every kind of instruction to be going on in the course of the year; that food may be found

* Further exercises, in Number and Form, in the Pestalozzian spirit: also, Tracts on Pestalozzi's elementary system of Education, have been published by an Irish Traveller. These works are strongly recommended to the attention of Parents, and Conductors of schools. It is to be regretted that they are only to be procured in Dublin. They deserve a more extended circulation.

Lineal Drawing, and Introduction to Geometry, by L. B. Francoeur, will also be found useful.

Jardine, on Philosophical Education, contains some valuable suggestions.

for each faculty ; and not that one should be nourished, while the rest remain in a state of starvation. Nature sometimes bestows, or art produces, a predominant talent ; and where this has been allowed to take the lead, and to act too forcibly, the most judicious management is requisite, to bring it into harmony with the other powers.

Pestalozzi himself, possesses an inexhaustible fund of goodness, and of love to the human race : all his thoughts, all his words, all his actions have but one object, one tendency, one end ; which is, to render man wise, good, and happy ; and this he would accomplish by developing him as an *entire* ; raising his spiritual nature above the intellectual and corporeal ; and teaching him to govern himself by the law engraven on his heart, rather than by outward laws and forms.

It is such men, and *many* such men, as Pestalozzi, that are required, in order to demonstrate, in a clear and intuitive manner, what sort of treatment the properties and faculties of human nature demand ; and to prove what degree of perfectibility, under proper management, by means of a system and

principles analogous to nature, the internal powers of man are capable of attaining.

No one has penetrated so deeply into the nature of the CHILD; no one has recognized the sanctuary of the MOTHER's heart; no one has judged so correctly of the essential wants of the INFANT, as Pestalozzi. May the sterling worth of his ideas and principles be estimated according to their merit; and may the seed sown by his enlightened tenderness, produce a rich and abundant harvest! Incalculable to Parents, to conductors of schools, to children, would be the benefit derived from the introduction of the Pestalozzian domestic or fire-side education.

Schools would assume a different aspect; could all Parents be persuaded to devote themselves to the early cultivation of their children, and to resume this attention during the vacations. However excellent in character, and however great in talent, may be the master, educating Parents will send their children to the school of the present day, under the painful consideration that they may become the companions of the neglected, the idle, and the immoral; and that no regulation, no vigilance, on his part, will avail, in counteracting evils arising from the contagion of bad example.

These "Hints" are designed to assist Parents in the early preparation and culture of their children; but as it will rarely be found practicable to *continue* the education of sons under the parental roof, perhaps a few suggestions, on the possibility of effecting improvement in schools, may not prove unacceptable to Parents who have been willing to receive hints on home education; and who look forward with anxiety and apprehension, arising from the difficulty, if not impossibility, of finding a school answering in every respect to their wishes. It is in the power of Parents themselves to lessen, in a great degree, these feelings. They have too long slumbered at their post: it is owing to their supineness, to their neglect, that schools have remained comparatively stationary, while other sciences and institutions have rapidly advanced. For although the theory of education has made considerable progress, during the last fifty years, yet much remains to be done, ere, in practice, the science can be said to rest upon a sure and solid foundation. But let Parents unite in devoting themselves to their duty; let them avail themselves of the opportuni-

ties they possess ; let them qualify themselves, by observation and practice, for taking the lead ; and, through their instrumentality, education, from being low in the scale, will, at least, rise to a level of improvement with other sciences. Let PARENTS call for improvement, and improvement will be obtained. The limited progress which has taken place, has arisen from the discussion which the subject has undergone ; and much more will be effected, if all who possess influence, and all who feel an interest in this great question, will *persevere* in the call on public attention. Money, the Press, personal exertion, Zeal, Talent, Experience, Philanthropy, must each and all give their aid, in a cause so deeply involving the highest interests of man.

The *foundation* of improvement in schools, would be laid, as above stated, by Parents cultivating the heads and hearts of their children in a Pestalozzian spirit, previously to their quitting the domestic circle. The next step would arise from conductors of schools adopting the principle of division of labour. A master, who undertakes the education of pupils, varying from 5 or 6 to 18 years of age, can

neither do justice to himself, to his assistants, nor to his scholars*.

Numerous objections present themselves to so great a mixture of ages, independently of the difficulties attendant on their proper instruction and government. These objections and these difficulties would be removed, by the establishment of schools, each limiting the pupils to a particular age. Perhaps these schools might be advantageously separated as follows: 1st. *Infant schools*, which would receive pupils at any age between 4 and 9. 2nd. *Elementary schools*, which would receive pupils at any age from 9 to 14 or 15. 3rd. *Finishing schools*, receiving pupils at any age from 14 to 20.

Infant schools should be undertaken by married people, and should be much under FEMALE guidance†: they should be conducted only by

* Some, both public and private School-masters, being more devoted to their own interest, than to the good of their pupils, undertake more than they have time to manage. But this indeed is equally the fault of the Parent, who sending his son to a Master, whose time and labour being to be divided between so many, can hope for little of either to fall to his son's share."

† It would be a desirable improvement to mix more of Female influence and society, through every stage of education.

those who are well skilled in the knowledge and the training of the infant heart, who delight in the society of young children, and in the development of the opening mind; and who will employ no other power, in the management of their infant flock, but the power of LOVE*.

In these schools, the physical, mental, and moral faculties should be developed, and called into action, in a manner *suited* and *peculiar* to that tender age; and the MATERNAL language exclusively and sedulously cultivated.

In regard to the mental, the province of the conductors would be, according to Pestalozzi, To lead the pupils to just ideas of objects, by the development and cultivation of the organs of sense.

To lead them, by intuition, to clear and correct conceptions of NUMBER, and the RELATIONS OF FORM; thus preparing the way for the science of arithmetic and mathematics.

To lead them, in the same manner, to the

* "If any one think that children cannot be governed, unless by the discipline of the rod, and the severity of reprimands, I am sure he only *thinks so*, and has never tried the experiment; and I doubt not, but thousands can inform him better."

DESCRIPTION of FORM, by the hand : thus preparing the way for writing and drawing, in all its extended branches.

During these exercises, the pupils are not to remain silent, but to describe minutely each operation : thus carrying into practice the Pestalozzian principle, that Language should ever accompany Number and Form.

To prepare for the art of speaking, (of future eloquence,) by teaching them to give to each object an appropriate denomination ; to pronounce, to read, and to write the names of objects correctly, and to describe them in a just and concise manner: Denomination, Description, and Definition, should be practised in regular succession.

To develop the powers of comparing, of distinguishing, and of thinking.

To lay a foundation for natural history and geography.

The infant pupil should live, move, and act exclusively in the sphere of intuition : a happy self-activity should be excited, and kept alive by intuition.

The first step in Education is **DEVELOPMENT**; the next is **CULTIVATION**: by development alone can the faculties be prepared for

instruction, and all the powers be rendered susceptible of cultivation.

Where this system is pursued, the perceptions will not only become clear, distinct, and enlarged; but they will also assume a character of firmness and of strength: thus laying a sure foundation, on which to raise a future solid superstructure of real knowledge and science, and practical ability.

In regard to the moral conductors of Infant Schools must be actuated by a genuine Pestalozzian spirit: let them ever keep in mind, that the basis upon which the great work of education must be founded, is FAITH, LOVE, and GRATITUDE. It is to be feared that the generality of instructors, so far from following this idea, have acted in direct opposition to it; and thus the problem may be solved, why education has so frequently failed in its object, and has hitherto been so little productive of MORAL good, its chief end*.

* "Exclamations, menaces, and punishments, are not only present evils, which humanity requireth should be spared as much as is possible; but they are also sources of evils, which prudence obliges to prevent. Nothing straightens the heart like fear and grief; and I know not to which of these two, the soul or the body, these two passions are

Precepts and doctrines cannot have an influence on the child's mind, if his faith in these doctrines and precepts be not excited and strengthened by his Parents and Instructors acting in conformity to and practising, what they teach. If Educators wish to kindle a living, unshaken faith towards themselves, and the precepts of morality which they inculcate, let them show the children, by example, their own faith in the excellence of these precepts: by these means will they succeed in establishing their faith. If they would render education and instruction a pure and inexhaustible source of moral rectitude, of virtuous sentiments, let LOVE go hand in hand with FAITH, and be the prominent feature in the whole course of educa-

most contrary. The tediousness of learning a lesson one loves not, the fear of being punished if one say it ill, the fretfulness for having been punished, keep children always alarmed, and make them lose a great part of the ingenuity, cheerfulness, and frankness, they have, in an age, wherein nothing more should be thought on, than to confirm their health, by forming them at the same time to an innocent gayness; to a confidence in those who have the conduct of them; to a freedom from anger; to a love of their duty; and to a consideration, from the conduct used towards them, that honesty and justice in all things, are the only good which men should put a value upon."

tion: let them beware of impatience, unkindness, harsh treatment, severity, which would alienate the child's confidence and affection: let them allow him the enjoyment of a certain degree of liberty, consistent with his nature and with good manners; and instead of making him fear and regard his instructors as his tyrants, he will be encouraged to consider them as his kind and enlightened guardians, benefactors, and friends. By this method, Pestalozzi establishes a foundation for a holy Faith and a holy Love; and no education can be rational and beneficial, which is not grounded upon this firm and solid basis.

Children deprived by death of maternal care, and Mothers unable, from ill health, to attend to the early education of their family, would find in Infant Schools valuable substitutes for the nursery, the private school-room, and the present medley schools. Parents, however, who cannot reasonably urge this plea, are undoubtedly bound to keep in the Pestalozzian path, that is, the path of Nature, by cultivating their little ones in the domestic circle.

The senses awakened and exercised; a stock of clear ideas acquired by development and cultivation; considerable facility in the mater-

nal language ; a love for the study of nature implanted and cherished ; an acquaintance with the word of God, and a delight in conforming to its precepts—would be no inconsiderable advantages gained, previously to being removed into the second division of schools, where the pupil would commence the study of foreign languages with advantage and delight, and enter upon a course of education suitable to his increasing intelligence and age ; instead of toiling through this period, as is too frequently the case, with little good effect, owing, in great measure, to the neglect of such previous preparation.

Conductors of the second or *elementary schools* would, it is presumed, on receiving a set of pupils thus developed and cultivated, feel it incumbent on themselves to pay the same attention to the study of the best mode of treating the physical, mental, and moral faculties of the age peculiarly belonging to their establishment, as the conductors of Infant Schools : the restriction in point of age would allow them ample opportunity and leisure for observation and practice, without the fatigue and distraction attendant on the management of a greater mixture of ages*.

* The learning of languages being in itself, as consisting of hard and uncouth words, unpleasant, or at best, insipid,

It may also be hoped, that they would consider it indispensable to engage superior assistance; to allow of none but education-talent of the first order; and this they would find of easier attainment, where the field, in regard to age, is narrowed. It would likewise be desirable in these schools, instead of confining the pupils exclusively to the study of Greek and Latin heathen authors, to adopt the plan of the elementary

ought to be well cooked, and made pleasant, before it is served up to children. The recipe may easily be had; a little *utile dulci*, the one to season it, the other to make it palatable; for children we know love sweet things: history and geography, especially with fine maps and pictures, as falling under the sense of seeing, afford both these; and their natural inquisitiveness and curiosity will give their master a large and apt occasion to instruct them. These, and several other arts and sciences, might easily be made so palatable, that the children would hang at their master's lips, and, as it were, devour his words, to have the better account of things; so they might be brought to love the Language for the Art, and afterwards, yet more dearly, love the Art for the Language. Their play-hours, I mean their absence from their books, ought to be made as beneficial as any other. Hear what the pious and learned author of the Whole Duty of Man saith on this head: 'Methinks, it might very well be contrived that their recreations might consist of such ingenious exercises, that they might at once both play and learn.' "

circle, which, after Pestalozzian development at the domestic fireside, or at the Infant School, would be found very practicable and highly advantageous; indeed, indispensable in a system of Education professing to cultivate all the powers bestowed upon man*.

* "Supposing an acquaintance with the heathen classics should be judged expedient or necessary, it would seem more properly introduced, *after* a youth has been well grounded in the principles of Christianity, and received a good degree of general improvement, instead of being made an elementary part of education. With such a preparation, and under the eye of a judicious master, Homer, and Virgil, and Horace, might serve to evince the necessity of revelation, and to set off, as a foil, the doctrines and morality of the Gospel."

"The point meant to be censured, is not the mere knowledge of Greek and Latin, but the use, or rather the abuse, that is made of it, by an unseasonable or intemperate application to heathen authors, and particularly to heathen poets. An acquaintance even with the *Hebrew*, as well as with the *Greek* and *Latin* languages, (at least as far as is necessary to understand the original text of Scripture,) should be cultivated as a part of liberal education, by every gentleman of rank or fortune, in a Christian country; and cultivated still more by every candidate for the church, who, whatever may be alleged in behalf of the laity, can have no excuse for the neglect of studies which relate so immediately to his profession."

in the third, or *Finishing Schools*, the Pupils would find themselves agreeably situated in the society of their equals in age and acquirements: the instruction would of course extend to the higher branches of each subject of study. Men of enlarged, comprehensive minds, liberal views, pious hearts, and superior attainments, would no doubt be found willing to devote their talents to such an establishment.

The students should likewise enjoy the advantage of moral and cultivated Female Society. This would be productive of a decidedly beneficial influence on their manners, opinions, habits, and morals. Neither should the physical powers be neglected. Gymnastic exercises, and various manual employments, should form a regular branch of instruction and daily practice; as equally conducive to health of body, strength of mind, and morality. The grand Pestalozzian doctrine, of the union of HAND, HEAD, and HEART, must ever be kept in view, and enter into the practice of every period of education.

The advantages attendant on this division of schools, are sufficiently obvious. Parents, Heads of Establishments, and Pupils, would equally reap the benefit of such arrangements. Pupils at the Finishing Schools would be profitably

employed, and under able guidance till a more advanced age than they can well remain at existing schools; and on quitting the proposed establishments, they would be well qualified and anxious to avail themselves of the opportunities afforded for study of various kinds at college: (are they found to be so on quitting the present schools?) or, if not intended for college, it may be presumed that, having been under the government of minds and hearts competent to so noble a duty, the understandings of the pupils would have been sufficiently enlarged, their intellectual energies excited and called into action, their judgment formed, their hearts disciplined to religion and virtue; such an acquaintance made with useful arts, sciences, and business, as would qualify them, mentally, morally, and physically, for commencing active life with honour and advantage, in any of its varied departments.

It is not improbable that conductors of schools may be disposed to acknowledge the evident advantages attendant on the division of ages. It is also possible, notwithstanding this admission, that some may feel a disinclination to confine themselves to one department: that they may desire to embrace, as they conceive, a

grander plan, by placing the government of all the divisions under one head. This would completely defeat the aim in view, which is, as before explained, that the highest talent suitable to each age should be incessantly present, and exclusively engaged in the peculiar cultivation of that age; and by no means to allow of subordinate and inadequate assistants to act upon the junior departments, while the head confines the application of his powers to the higher classes, or at most occasionally offers assistance and advice as to the instruction and management of the younger. This is much upon the present plan of schools; but with an accumulation, instead of the desired diminution of labour and of difficulties. But this plan is more strikingly objectionable, as it affects the infant division.

Supposing again that those who advocate this division of schools under one head, should have it in contemplation to collect around them, and to place at the head of each division, none but their equals in talent and rank. This plan (each division comprehending, in point of number, a complete school) would require premises so extensive, and so great a command of capital, adequately to remunerate talent, and to

defray other unavoidable expenses, that it may without offence be presumed, few schoolmasters would find themselves competent to do JUSTICE to so extended an undertaking.

One misfortune under which schoolmasters labour, is the want of power to carry into effect their own improved ideas: they are consequently unable to perform, to their full extent, their duty toward their pupils. How, then, it may reasonably be enquired, are they to carry into practice a plan of extended empire, when their means are obviously disproportioned to their present limited undertakings?

It is to be hoped, that such as are tempted by the apparent brilliancy of the scheme, may, on reflection, be induced to employ the talents and means they possess, in bringing *one* district into a state of improved, if not perfect cultivation.

This gradual introduction of present and practicable improvement, will be the most effectual means of leading, at a future time, to the accomplishment of undertakings more proportioned to the wishes of those who are desirous of employing their powers upon a wider scene of action.

Parents who have been engaged in private

Pestalozzian education, must feel so deeply interested in the *continuation* of the system, that it is presumed they will not consider it as irrelevant, should a few additional hints be ventured, on the possibility of still further improvement in public education being effected. The science of education, it is presumed, might be still further advanced, could heads of establishments be induced, more than at present is the case, to adopt the principle of union : division of schools, union of heads.

It must be confessed, that the conductors of schools are under many and great disadvantages, from the circumstance of their insulated position. The union of two or more conductors would prove highly beneficial, in various points ; not only on account of the sympathy and pleasure arising to the parties themselves, and from the power which it would confer, of lessening mutual difficulties, and increasing mutual advantages ; but also, from the greater confidence which Parents would feel inclined to place in these establishments : confidence derived from the evident advantages such union would confer on their children ; the superior means which it would afford for the introduction of measures corresponding more with the

wishes of Parents, and indispensable to the success of any attempt at *improved* education.

This junction would afford facilities for procuring a house and premises of a superior description to those usually provided; premises suitable and requisite to the all-important work of education; containing ample school and bedrooms, hospital-rooms, tepid baths, gymnasium, work-shop, library, &c. It would enable conductors to receive, and to do justice to a larger number of pupils, and would require a smaller number of assistants. In addition to each individual head contributing his own peculiar talent to the service, the co-operation of two or more conductors would spread an influence of a superior kind over the whole atmosphere of the establishment, and, should one be unavoidably absent, engaged, or indisposed, the government of the school would not be entirely delegated to subordinate agents; nor would the general interests of the pupils be liable, materially, to suffer from the casual interruption.

In schools for the rich, as at present constituted, the pupils, generally, neither acquire a stock of positive learning, nor (what is still more to be lamented) do they receive the preparation, the fundamental knowledge,

which would enable them, effectually, to carry on their own education at a subsequent period: these evils are now so evident, so acknowledged, so much complained of, that the necessity for an improved system of education is the general theme. Would not the proposed division and junction, tend, in some degree, towards the attainment of so desirable an object? and is there not a probability, that these alterations would be conducive to still more extended improvement? Would not hourly communication and active co-operation with those engaged in the same duties, and with the same pupils; understanding and sharing each other's cares, anxieties, labours, plans, and responsibilities;—would not this participation and this co-operation, infuse the life, the energy, the power, the devotedness, which appear to be too frequently wanting in a conductor, in his present solitary condition?

The master, it is true, bestows daily a certain portion of his time on the school-business; but does he concern himself, so much as would be desirable, in general moral development? Does he receive pleasure from the society of his pupils, out of school-

hours? Does he bestow pains, beyond school-lessons, in leading them to delight in intellectual pursuits; assisting them in laying up a store of ideas; training them to the profitable employment of leisure, in establishing for them habits founded on principle? Does he endeavour to inspire an ardent love of truth and rectitude? Does he train them to reflection? Does he direct them to inward resources, and gradually introduce them to the most important of all studies, the study of man, and the knowledge of God, and thus lay a solid foundation for future virtue and happiness.

Do the finest decorations of a house which professes to be dedicated to education, consist, in his opinion, of articles contributing to the improvement and the rational enjoyment of his pupils; and in the various performances of the pupils themselves? Is there in a house maintained by the Parents, and dependent on them for support, one room only dismally devoted to lessons, and restraint, and rebuke? or does the whole house present one cheerful scene, affording constant means for mental and moral cultivation? All this is indispensable to the success that would

satisfy a heart conscientiously devoted to the cause—indispensable to the welfare of the pupils in after life.

Another point requiring reform is the infliction of corporal punishment, which is now said to be reserved for the children of the rich. Till this system be abandoned, WITHOUT RESERVATION, it will be vain to expect moral improvement, rational habits, or dignified conduct among this class. That corporal punishment is not *essential* to the government of a school for the rich, has been proved by conductors of large establishments—one containing 140 pupils. “The plan has now been in operation four years. We cannot imagine any motive strong enough to force us back to the old practice.”—*Hazelwood*, 1822. “Corporal punishments are abolished. This practice is equally degrading to the scholar who suffers, and the master who inflicts punishment; and, I firmly believe, has done more mischief to our classical schools, than any other causes whatever.”—*High School, Edinburgh*, containing between 500 and 600 pupils*.

* “It is strange that persons of quality, nice enough of their honour in other points, should suffer their children to

Parents who have performed their duty, are more peculiarly sensible of the deficiencies and the defects of existing establishments: they consequently feel more than common reluctance to entrust the continuance of their children's education to schools as at present constituted. The adoption of the measures recommended would, it may be hoped, render schools more effective; be productive of results conducive to the good of all parties; and prove highly gratifying to Parents, whose scruples and anxieties such arrangements would tend, in great measure, to remove, by making schools more nearly resemble the parental abode: thus

be whipped and abused by every one, whose understanding a little Greek and Latin, is the only title he has to the birchen sceptre, wherewith he tyrannizes like the abdicated Dionysius.

“Curtius tells us, that the power of scourging the children of the Macedonian nobility, resided only in their kings; and a beating, even by their command, was looked upon to be so disgraceful, that Alexander the Great, for executing it, had almost paid his life, for satisfaction to the disgraced youth.

“But though our noblemen sometimes may indulge them this power, I wonder our Strabos should so willingly forfeit the favour and respect of their pupils in time to come.”

rendering them more perfect representations of parental education, instruction, superintendence, and society.

If it be admitted that union would prove beneficial, it is presumed that it will appear more peculiarly desirable among Pestalozzians, who are so few in number, so widely dispersed, and whose labours, in their present detached and insulated position, are comparatively little known and less appreciated.

Could they be induced to unite on broad Christian and Pestalozzian principles; would they apply their united powers in the establishment of a school, in which none but Pestalozzian education-talent should be allowed; would they, in the spirit of charity, instead of confining the knowledge which they may have acquired of the Pestalozzian system to their own family or small establishment, diffuse, by union and example, its cheering influence on all; would they consent to resign the solitary throne, and to admit (not rivals) but co-adjutors—we might yet indulge the hope of witnessing a Parent Pestalozzian establishment arise, open to the enquiry, the investigation, the improve-

ment of all who were interested and engaged in the same important cause. If a model school be not shortly established, the small remnant of Pestalozzi's disciples will gradually disappear from the scene, without having made an effort to supply their place by competent successors; and the spread of the system may, by this culpable supineness, be delayed to a distant brighter day.

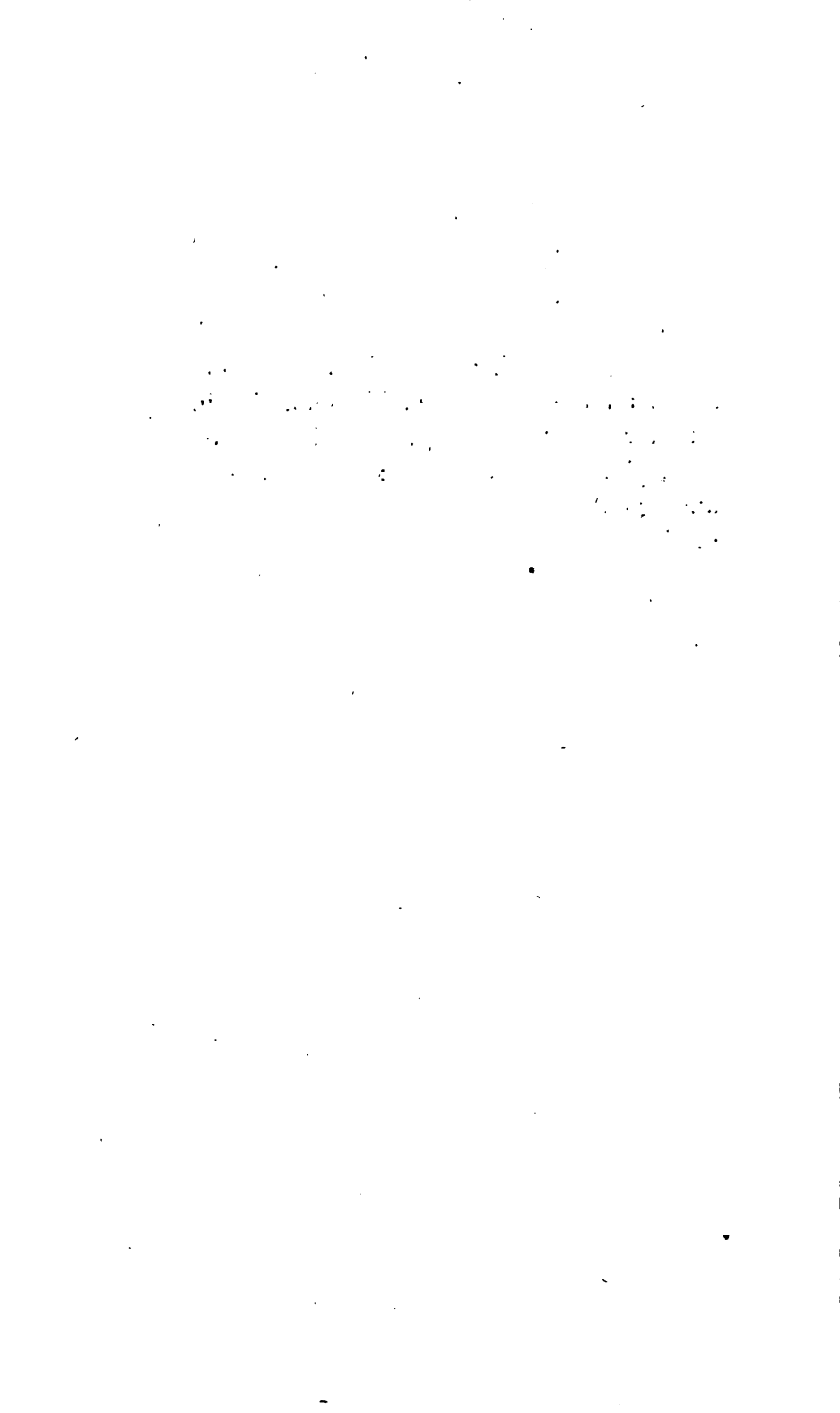
The Pestalozzian spirit is not, cannot be extinguished; but it is so concealed, so smothered, so little brought to bear over the entire scene in establishments professing to be Pestalozzian, for want of co-operation, *union* of talent, and mutual support, that it is not surprising if it be generally considered as extinct; or that the assertion should be made, that the Pestalozzian system has been tried and has failed. So far from failure, it is at this moment beginning to be practised, in a certain degree, in some few of the new Infant-poor schools. The treatment, and the moral training, which children receive in some of these schools, present a delightful and heart-cheering contrast to that of former times. This improvement is Pestalozzian. Till his ideas and his principles were in some

degree understood, valued, and published, nothing of the kind was in existence.

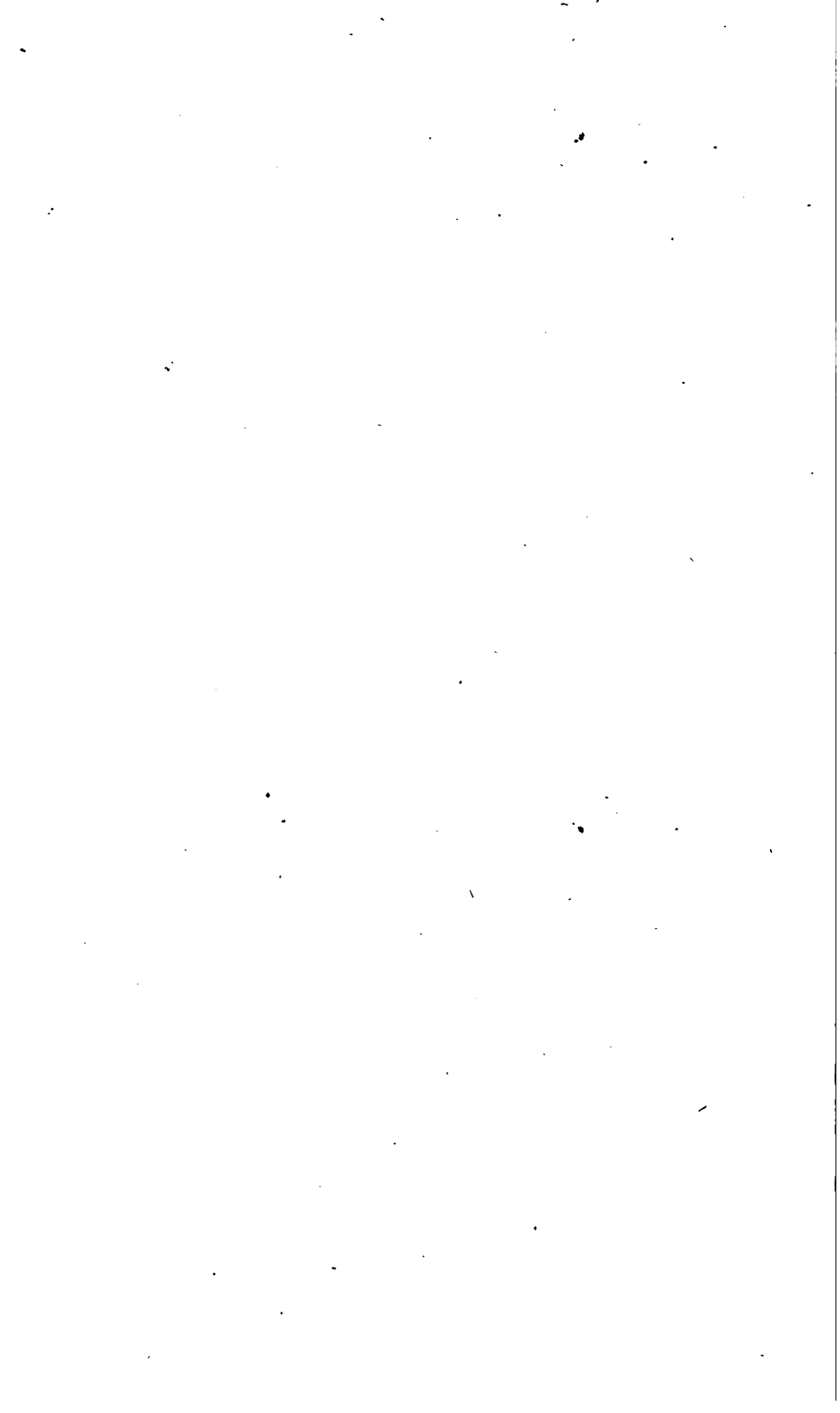
The foundation in these schools appears to be laid, as it should be, in moral cultivation. Instead of endeavouring to correct evil habits, and to instil good principles, through the medium of fear, severity, hasty punishment, and corporal chastisement, time and pains are bestowed on the HEART. The Bible is the guide and the standard to which the children are referred. They are led to take part in their own education, instead of opposing it, (as under the old system,) and this most desirable object is attained by every look, word, and action, convincing them that their moral good and permanent happiness are the sole end in view : in short, by the teachers having become, in some degree, acquainted with Pestalozzian principles, and by having become at length convinced that education deserves to take precedence of instruction.

Pestalozzi says, that " public education is only of value, inasmuch as it resembles private ; and that the striking advantages of the latter, ought to be transferred to the former. Every system of education which is not

founded on the combination of domestic relations, tends, in my opinion, to vilify the man. Like the anxious mother, who unceasingly observes her child, and reads in his countenance all the changes of his soul, the instructor ought to be impressed, in some degree, with maternal anxiety: he ought to live among his pupils, as he would in the bosom of his own family."







[No. VI.]

HINTS TO PARENTS.



RELIGIOUS CONVERSATIONS,

CALCULATED FOR

YOUNG CHILDREN

DURING THE

FIRST PERIOD OF EDUCATION.

IN THE

SPIRIT OF PESTALOZZI'S METHOD.



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1827.



HINTS

TO

P A R E N T S.

IT is generally acknowledged that the whole of Life is materially influenced by the training and instruction received in youth; that it takes its colour, in great measure, from the combination of physical, intellectual, and moral causes to which we have been early and constantly exposed. Education is therefore a subject which cannot but appear highly important and interesting, to all who are desirous of seeing the hitherto-slumbering faculties of the generality of the human race awakened, the divine gift of reason developed and excited, and by these means a progressive *universal* amelioration of the condition of man take place.

The basis upon which this great work must be founded, *and upon which the final success of all instruction necessarily depends*, is, according to Pestalozzi, FAITH and LOVE.

True and sublime as this idea is, education, so far from having been hitherto founded on this principle, has been conducted in a spirit directly opposed to it; consequently it has proved neither rational nor beneficial.

Pestalozzi in his writings, and in his conversation, strongly condemns the neglect, the carelessness with which children are treated in the infant state. He says, that from the earliest age, children must no longer be considered as a burden, no longer be disregarded; but that they must be considered as beings holding a high rank in the creation, beings endowed with the heavenly spark of reason, which must be watched, fostered and nourished, till it becomes a bright and cheerful flame, diffusing light and warmth on all around.

This salutary effect can only be produced by bestowing on the Infant the assiduous care, the unremitting attention, the tender, enlightened love, to which he is by birth entitled. The foundation, the ground-work of rational Education must be laid in the fire-side, or domestic

circle, under the sweet and beneficial influence of FAITH and LOVE.

HERE true development must begin; here the child is to be made susceptible of all further progress; here he is to be prepared for the future power of acquiring knowledge, in all its varied branches. But this preparation requires a peculiar treatment, and, above all, the watchful, unwearied, and tender care of the MOTHER.

Pestalozzi particularly insists upon and attaches the highest importance to that sort of rational cultivation, which every well-regulated domestic circle is capable of producing. He says: "After a life spent in the most minute researches, and in the most careful examination of elementary principles, I am convinced, that the system of Faith and Love will nowhere so perfectly succeed, or be so well executed, as among the members of a private family; the domestic circle containing elements essentially and admirably calculated to produce the necessary development of the innate faculties.

"The mutual dependence, the wants, the sympathies, the relations of the domestic union, are the sacred elements of all the moral, intellectual, and physical activity of man; and thus

become the basis of all that he ought to learn, to understand, and to execute.

“ The reciprocal LOVE, FAITH, and CONFIDENCE, which unite the members of the family, Father, Mother, and Children, are the divine means by which the development of the faculties are made to advance in the harmony and equilibrium which are necessary to give children those religious and moral feelings, which can alone ensure to them the true and durable blessings of intellectual enjoyment.

“ According to these views, I feel convinced, that the whole success of education depends on the good state of the family circle. I am, at the same time, aware that the spirit and manners of the age have so perverted the condition of private society, that the generality of Parents and other members of the family are nearly destitute of those moral qualities and mental acquirements, of that manual dexterity, of that knowledge and that aptitude to apply their knowledge, which is indispensably requisite, to enable them to profit by the advantages which the domestic circle presents, for the cultivation and instruction of their children.

“ I therefore consider it of the utmost con-

sequence, that we search attentively, investigate profoundly, and bring into active operation; every means likely to inspire PARENTS with a sense of their duty, and of its importance to the whole human race; and that we endeavour to excite in them the wish, and bestow upon them the ability, to take advantage of the well-adapted, powerful, and precious aid which their united circle offers, for the development of the powers of their children; and by these means render themselves capable of exercising over them that enlightened, solid, and permanent influence, so indispensable to their cultivation.

“ It therefore becomes essential to render all elementary means of spiritual, intellectual, and mechanical cultivation, in their whole extent, and in all their branches, so simple and easy, as to make them applicable even in the domestic circle of the poorest classes; and to introduce them into the sanctuary of FAITH and LOVE; which in the narrow circle of Father, Mother, and Children, has been assigned and secured to all mankind, from the beginning, by God himself.

“ I perceive that it is impossible to attain this end, without founding the means of popular

culture and instruction, upon a basis which cannot be laid otherwise than in a *profound examination of man*. Without such an investigation, and such a basis, all is darkness.

“ I am convinced that it is only by such study that we can hope to succeed in arriving at the true means of instruction ; it is the only way by which we shall discover how to conduct a child to such a point of interior, moral and intellectual perfection, that he shall become not only capable of teaching his brothers, sisters, and companions, but also of communicating to them his knowledge in the same degree of perfection in which he acquired it. This is the true and only method of arriving at complete development ; the only means calculated to afford hopes of directing the powers bestowed upon man to their true end ; it is the only possible means of rendering knowledge **UNIVERSAL**, of making man acquainted with **HIMSELF**, and of placing him in permanent peace, happiness, and prosperity.”

If the mode of instruction be not such as to combine the powers of **HAND**, **HEAD**, and **HEART** ; if one be exercised and strengthened, while the others are suffered to lie dormant, to remain neglected, instruction can

never be productive of real interior cultivation, but only of exterior mechanical discipline; which may possibly form a clever man, but can never lead to that true and genuine humanity which is the fruit only of judicious cultivation, where the threefold powers have been harmoniously treated, but in such manner as to allow the HEART always to rule the head and hand. What value can be attached to the highest degree of perfection in any art or science, if its possessor be destitute of those sentiments of humanity, which alone distinguish man from the brute creation? What title to merit or esteem can the most accomplished artist, or the greatest literary character claim, whose HEART has been neglected, and who, with all his boasted skill or knowledge, may stand (to use the words of Pestalozzi himself) as a wild beast in the midst of his fellow-creatures*?

Pestalozzi earnestly and warmly entreats Parents and Instructors to lead the Child, *by their own conduct towards him*, to what he

* "It is to be regretted, that in an age which boasts, and not always unjustly, of its improvements, that no greater advances have been made from words to science, from science to morals, and from morals to religion!"

terms an internal intuition, or a spontaneous feeling of GRATITUDE, CONFIDENCE, and LOVE; and thus to bring forth to religious feelings the germs that lie within him. Genuine religion is a sentiment of gratitude, confidence, and love towards God our heavenly Father, which antecedently manifests itself towards earthly parents.

Through the care, the tenderness, the love of his Mother, the child arrives at a consciousness of *himself*, as it were, by intuition. He is necessarily led to the conclusion, "They care for me: they love me: I am something." He first recognises himself in the brightest mirror, the love-speaking eye of the Mother.

An intuition or perception of the manner in which human kind manifests itself towards the child, through its true and active representative, the Mother, is the essential and only foundation for exciting the powers of the HEART; without which its development is unattainable. He who had never experienced the tender care and loving-kindness of a human being, would be as void of feelings and affections, as if he possessed no heart.

We cannot but remark under what a lovely image human kind is exhibited to the child by

God; what a pleasing representative of his species is assigned to him; and in what an interesting point of view God's universal family is made to appear to him.

It is in the power of a Mother to exercise so beneficial an influence over her child, as to be every thing to him: on the other hand, the immediate link connecting man with the spiritual world is wanting, when his Mother either neglects him, or leads him astray: when his Mother is to him—no Mother.

Hence arises the melancholy sight of so many, even of the great and rich, and highly accomplished and instructed in all the refinements of life, having had pains bestowed upon them in every direction, except in the cultivation of the HEART; shining as heroes, as politicians, as legislators, as rulers, but not as MEN.

It is through the MOTHER, through true maternal Love only, that man becomes MAN.

The intuition of his Mother's kind and benevolent treatment, creates in him the elements adapted for the higher cultivation of the heart; *viz.* FAITH, LOVE, and GRATITUDE, constituting the original and essential qualities of his spiritual nature.

The child, according to his internal organization, will and must be inspired with FAITH, LOVE, and GRATITUDE, provided the Mother prove, in the true sense of the word, a Mother to him: he will and must be so, as long as she continues to act the part of a kind Mother, or as long as any other will act in the true spirit of a Mother towards him, should Providence or imperious necessity ordain such a change.

LOVE, FAITH, and GRATITUDE are the only really existing good in the heart of the child; the innate germs, which, when suitably developed, will elevate him to morality, and to the invisible kingdom of God. Through these alone he is led to a spontaneous resolution to submit to the moral law, agreeably to the will of him who has excited his Faith, Love, and Gratitude. Without these roots of morality and religion, the moral law and religious knowledge remain subjects of speculation, of discussion, of writing, and of disputation only; destitute of that genial warmth of heart, of that vital influence on the thoughts and actions, which can alone render them acceptable in the sight of an all-perfect Being.

Reason only recognises and admits the existence of God, and of whatever is divine, after it has been highly cultivated; and only then admits it in the same manner as it admits any other moral truth. But the HEART of the spiritually awakened man conceives and embraces God and things divine, as indispensably necessary. It conceives him through itself; and the child is inspired with a filial heart towards God, from the moment he is represented as the kind, benevolent Father of all mankind, and certainly comprehends him, as far as man can comprehend God.

Religious cultivation, therefore, as long as it is elementary, has nothing to do with the understanding, but must confine itself to the HEART.

If proper care be taken to develop the germs of the heart, man becomes established in Religion and Morality; and the road is opened which leads to the intuition of the spiritual world.

It is not the cultivated mind, the profound understanding, but the pure heart only that can behold God.

If any man seemeth to be wise in this

world he must become a fool, that he may be wise *.

The effects produced on the child, by observing the Mother act as a representative of his species, are also twofold. He perceives the Mother as a being acting for him, and at the same time overflowing with kindness and benevolence.

By this diffusion of benevolence, she becomes to him an object of the highest enjoyment. In her and through her he perceives himself provided for, and she receives his thanks by his looks and actions; by his twining round her and clinging to her in the fondest manner, and in preference to any other.

His *feelings* must be awakened, his sympathy must be excited, his heart must be warmed; but only through the kind attention, the benevolent treatment which he constantly experiences.

As a being that acts for him, the child beholds in the Mother a ruling power, on which he entirely depends, and to which he will and

* It is virtue, direct virtue, which is the hard and valuable part of education, and to which all other considerations and accomplishments should be postponed.—*Locke*.

does submit. He subjects his will and his actions to her person, in which he perceives a higher or ruling law, as if it were personified: he begins and tries to do, with a willing mind, what he conceives to be his duty. He beholds in his Mother much more than what he is himself, something superior, of a higher nature; inconceivable to him, though evidently always solicitous for and tending towards his welfare. Thus, hitherto unknown and obscure ideas of a higher, all-powerful and benevolent Being are awakened, and gradually rise to life within him.

His submission assumes the character of an unfeigned and affectionate veneration: in a word, his filial love shews itself as the first germ of religion. The effects which this treatment of the Mother produces on the heart of the child, are therefore moral and religious at the same time.

The sensual perception of her acting leads to reflections of a spiritual nature. In the same manner as she brings him, through Love, Faith, and Gratitude, to obedience and submission, so also is she careful to give to these sentiments a higher turn, by directing them towards whatever is spiritual and divine. Thus it is clearly

proved that moral education, as long as it remains elementary, limits itself to the work of leading the child through the great fundamental principle of Love, Faith, and Gratitude, to obedience and self-dominion.

Without these sentiments, obedience and self-dominion are acts destitute of all morality.

Obedience, the fruit of fear or selfishness, is only a brutish act.

Obedience produced by the terror of a higher, over-awing power only, not originating in LOVE towards Parents and Instructors, is a foe to innocence, to liberty, and to whatever is sacred in human nature.

The child becomes morally corrupted; he becomes ungovernable, and averse to his duty, from the absence of love towards him who suggests it.

Moral cultivation, therefore, embraces three essential parts.

OBEDIENCE, originating in LOVE, FAITH, and GRATITUDE: SELF-DOMINION, obtained by the same means: SELF-EXAMINATION, in thoughts, words, and actions.

Elementary religious cultivation is attained when it directs the filial faith and gratitude of the pupil towards the invisible Being,

towards God, the Creator, just Ruler, and tender Parent of all.

The manner in which these sentiments are to be directed, is shewn in the Gospel.

There, where Christianity sheds its blessings, and through Christianity alone, is a pure and perfect elementary cultivation attainable. In religious cultivation, Love, Faith, and Gratitude should be kindled within the child by the divine spark of LOVE which the Creator himself has imparted to human nature. All our sentiments and actions are unprofitable, unless they are the result of a pure love to God. But where can the child behold a *perfect* pattern; one whose sentiments and actions are influenced by pure love to God? Neither in himself, nor in others, but only in the *Gospel*. It is the Gospel which brings to the child's intuition an example of *perfect Love*, in the person of Christ. In Him alone, in his Love, Faith, and Gratitude; in his voluntary sacrifice and atonement; in an obedience towards the Father, which did not oppose even the death of the cross in his twofold nature; in all his varied relations, Christ appears as a perfect pattern of love, the only model worthy of imitation. In him the child beholds the tender,

compassionate Parent, the liberal benefactor of man; and hence his heart is filled with sentiments of love, faith, and gratitude towards our blessed Saviour, in the same manner as it was first inspired with these sentiments towards the Mother. Christ appears to him the same in respect to the universal, as the Mother does in respect to her individual family. Through Him the child's love, faith, and gratitude are gradually directed towards the invisible, eternal, and universal Father, in the same manner as, through the Mother, the child's love was previously turned towards his earthly Father.

No man knoweth the Father but the Son, and he to whom the Son will reveal him.

No man cometh to the Father but by me.

CONVERSATION I.

Mother. My dear child, it is my most earnest desire, and the wish nearest to my heart, that you should become truly happy on earth, and enjoy hereafter the blessings which are prepered for the good in heaven. But without religion, my dear child, no one can

expect to attain either of these blessings. Were he possessed of riches, rank, knowledge, friends, and all earthly goods, he could not, without religion, enjoy either tranquillity of mind during the season of youth, health and prosperity, nor peace and hope in that awful hour when death shall call him hence. But, my dear child, what do you think that religion is, or in what do you think it consists?

Child. I do not know.

Mother. Well then, I will tell you. Religion is the manner of worshipping and of serving God, so as to please him. You have often heard of God?

Child. Yes, very often.

Mother. But who then is this great Being, or God, whom we should worship? Of Him, the invisible, you will not, for the present, be able to learn or to comprehend all that is necessary to know; but you may acquire so much knowledge of him as to become a good, wise, and happy child.

What do you think, my dear child, of this house, or of this table? Do you believe that either of them was formed or produced by themselves, without the aid or interference of any one?

Child. No; they were made by somebody.

Mother. But from whence come the trees you see in the gardens, or in the forest? from whence the various kinds of fruit, vegetables, and herbs, and the corn of the field?

Child. They grow out of the earth.

Mother. But is then this earth itself a living creature?

Child. No; I cannot believe it.

Mother. Well then, the earth has no life: it does not feel or perceive any thing which may occur in or upon it; therefore it must have been made by some one. Don't you think so?

Child. Yes.

Mother. You are right. Now then, my dear child, we call Him who has made the earth, and the sun, and all the heavenly bodies which you see shine by night and adorn the vast expanse of heaven, Him we call God, our Creator, and the Preserver of all. You have lived as yet but a few years on this earth, but have you not enjoyed many good things during that time?

Child. Oh! yes.

Mother. And what?

Child. I have enjoyed good food, warm clothing, comfortable sleep, nice fruit, and sweet flowers.

Mother. But from whom have you received all these?

Child. From God, who created the earth and every thing on it.

Mother. Do you not love your Papa and Mamma, or those who do you good, and from whom you receive benefit?

Child. Yes, I love them with all my heart.

Mother. O my child, if you love your parents, and those who do you good, how much more ought you to love God, who gives you, in abundance, of all good things; who preserves your parents, and enables them to supply you with whatever you want; who restores you to health when you are sick; who provides you with food and raiment; who gives you enjoyments and pleasures during the day, and sweet, tranquil sleep during the night; who guards you from a thousand dangers that surround and threaten you when you are least aware of them. O come then, let us worship this kind and good God, and, with a grateful heart, thank him for his innumerable blessings!

We thank thee, kind Father of all, for the manifold blessings Thou hast bestowed upon us; for food and raiment; for the many happy days we have hitherto enjoyed. We acknowledge, with a sorrowful heart, that we are unworthy of thy never-ceasing love and kindness towards us; but we will endeavour, henceforth, to act according to Thy will, and to do what is pleasing in Thy sight. Assist us, good God, in fulfilling these our sincere desires and promises; and help us, that we may become each day wiser and better, and thus prepare us for the joys of heaven, which Thou hast promised to all Thy good and obedient children. Amen!

Acts of the Apostles, xiv. 17. God has not left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

CONVERSATION II.

Mother. My dear child, did you ever observe or take notice of the Sun, the Moon, and the Stars?

Child. Yes.

Mother. But do you know what these things are? All those innumerable bodies, which we see by night, when the sky is clear and serene, are bodies as large, and most of them many thousand times larger, than our earth, and are, like our earth, lifeless or inanimate. All these have been likewise created by God, of whom we spoke, and to whom we prayed yesterday. But how and in what manner did he create them? He desired, he willed, that they should be, and behold! they were.

Child. But was there nothing before heaven and earth were created?

Mother. No, nothing but God. Should you not like to know in what manner heaven and earth were created? Do you perceive the small dust on the ground, and do you know what air, water, and fire are?

Child. Oh, yes!

Mother. When God intended to create this world, or the universe, he first created or produced those things which we call earth, air, water, and fire; and these were all mixed together, or they formed what is called a chaos. He then ordained, on the first day, that the fire and the light should separate from this

chaos, or mingled mass, in order that there might be light. On the second day he separated the waters which were above in the clouds, or above the firmament, from those which were below and surrounded the earth; and thus arose the air in which we live, and which we breathe. But as yet the earth was entirely surrounded by water. Therefore, on the third day, God ordained that the waters should collect in great and deep reservoirs, which are called seas, lakes, and rivers, so that the earth became dry land; and on this dry land he caused grass, herbs, and trees to grow. On the fourth day he created a large shining body; namely, the sun: after this, the moon and many thousands of stars. On the fifth day God created fishes to live in the water, and birds to live in the air. On the sixth day God created all the other animals and living creatures, cattle, and creeping things; and last of all he created Adam the first man, and Eve the first woman. Thus the world was created in six days.

Child. But who assisted God in making all these things?

Mother. Nobody: he alone created all things.

Child. And with what did he create them?

Mother. By the power of his word. He commands, he bids that a thing shall be, and behold it is. If God this moment wished to form a man from a piece of earth, it would be done immediately: solely by his will and his command has every thing been created.

Child. Oh! this is surprising.

Mother. Yes, my dear child, you may well say so: it is really surprising and beyond our conception. Let us therefore altogether praise, and often pray to him and worship him.

Marvellous are Thy works, Almighty Creator of all things! Heaven and earth came forth and arose by Thy mighty word and command. Whatever Thou wilt, is done in an instant, in the twinkling of an eye! Oh! how can I worthily magnify Thee, great and Almighty Being; how can my heart sufficiently praise Thee! I beseech Thee, O God, enlighten and clear up my understanding, that I may rightly know Thee, and devoutly proclaim Thy praise! Amen.

Psalm xix. 1. The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge.

Hebrews, xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

CONVERSATION III.

Mother. If a man were able to build in a few days, without assistance, a large house, would you not think him a very strong and powerful man?

Child. Yes, indeed, he would be very strong.

Mother. What then do you think of the power of God, who in the space of six days created heaven and earth, with every creature thereon?

Child. His power must be very great.

Mother. If a man could lift with his hand the church, or a high mountain, and hold it up, would he not be thought exceedingly strong?

Child. Surely no man is able to do that.

Mother. Well then, my dear child, the earth is many thousand times larger than the largest mountain, nay, many thousand times larger than all the land within the reach of your eyes, and yet it is supported by the Almighty power of

God, so that it cannot fall. The sun, which appears to you so small, is ten hundred thousand, or a million times larger than the earth. Some of the stars, which seemingly are not bigger than a glimmering light, are nearly as large, and most of them far larger than our earth. And all these have been created by God, and suspended in the vast expanse of heaven. He holds and sustains them, that they do not fall nor decay. What immense power must he possess who can perform such things! Should such an all-powerful Being not be able to do any thing that exceeds all human strength and comprehension?

Child. No doubt but he can do and perform every thing.

Mother. Ought we not, therefore, to depend upon and confide in the assistance of such an all-powerful God?

Child. Yes, surely.

Mother. Ought we not, on the other hand, to be afraid of giving offence to such an almighty Being? Could he not employ his power against us?

Child. Yes, certainly; and from henceforth I will be careful not to offend God, and willingly try to do whatever pleases him.

Mother. May the all-powerful God strengthen

you to accomplish these praiseworthy intentions, and enable you to fulfil what you have promised before him. For this end keep always in your mind the words which God spoke to Abraham, (*Genesis* xvii. 1,) I am the Almighty God; walk before me and be thou perfect. *Psalms* xxxiii. 8, 9. *Psalms* cxv. 3. *Luke*, i. 37.

CONVERSATION IV.

Mother. Of what, my dear child, was the body of the first man formed?

Child. Of earth; but in what manner was this contrived?

Mother. Like every other created thing, at the command of God, and by his great power. God wished that from a piece of clay, a human body should arise, and behold it was done! But tell me, my good child, are you in any way acquainted with your body and its wonderful structure?

Child. No, I know very little about it.

Mother. Do not you think that those men who cannot see, are deprived of a great blessing, and that they are much to be pitied?

Child. O, yes! they certainly are so.

Mother. And if a man could not only not see, but likewise not hear, would he not be very miserable?

Child. He would be so indeed.

Mother. What great benefit then do you enjoy in regard to your body?

Child. That I can see and hear.

Mother. Is not ripe fruit pleasant to the taste?

Child. Yes.

Mother. Does not a rose or a hyacinth spread a very agreeable and fragrant smell?

Child. Very.

Mother. Is not the enjoyment of the pleasant taste of food, and the fragrant smell of flowers, a great benefit which you have received from God?

Child. Indeed this is a real benefit of our kind God.

Mother. You can then see, hear, smell, and taste. But if you had no hands, would you be able to work, to take food, or to perform any thing useful?

Child. No, not much.

Mother. Your hands, therefore, with which you can touch, feel, and handle things, are one

of the many goods which God has given you. Oh then, my dear child, beware of ever mis-using your hands, but always employ them to some good and useful purpose. The sense of feeling, however, extends throughout your whole body. With your eyes *only* you can see; with your ears *only* you can hear; but with your hands, with your feet, with your whole body you can feel. But do not you think there must be something within you that sees, hears, smells, tastes, and feels.

Child. Yes.

Mother. That something within you which sees me, which hears my words, with which you learn, with which you comprehend your parents and masters, and with which you reflect, is called the *Soul*; this, your soul, sees through the eyes, hears through the ears, learns and reflects. Do you understand me when I speak?

Child. Yes.

Mother. Hence you have an *understanding*. If some one promises you a good thing, do not you wish it to be given to you?

Child. Indeed I do.

Mother. This power to desire what is good, to choose and to demand, is called the *Will*.

Besides this, you can by means of your *Memory* retain what you learn. What powers or faculties, therefore, is your soul endowed with ?

Child. It is endowed with understanding, will, and memory.

Mother. If you receive from your parents or friends a fine present, does it not give you joy or pleasure ?

Child. Certainly, it does.

Mother. And do not you feel an inward satisfaction, when you are aware that your parents love you and you love them in return ?

Child. Indeed, nothing is more pleasing to me.

Mother. Thus, as you have already said, several pleasing and agreeable feelings, as joy, love, gratitude, &c. may arise in your soul. Now then consider well, and often think with a grateful heart, how many useful and agreeable powers, both of soul and body, God has bestowed upon you. You behold with your eyes a thousand good things which God daily prepares for you and for all ; you hear with your ears the discourse of men, by which you are instructed, and may become a useful member of society ; you possess the power of tasting

and smelling, that you may enjoy eating and drinking, and take delight in many other objects of nature. With your hands you can provide for yourself, put on your clothes, take food, work, and preserve yourself against dangers; and what is of still greater value, my dear child, God has given you the faculty of speech, by which you are enabled to converse with men, to pray to God, and to procure for yourself innumerable comforts and blessings. Oh ! how manifold are the gifts of God, which you have received for the benefit of you body : and your soul is a good which exceeds every other gift ; the importance of which no words can express. Consider the beasts of the field, they have no reason, and therefore they wander about without thought and reflection, and are placed under the dominion of man. But God has endowed you with the power of reason, by which you can provide for yourself, and acquire a knowledge of God, in order to love and to adore him.

O merciful God ! I thank thee, that thou hast so wonderfully made me ; that thou hast given me eyes and ears, endowed me with reason and senses, and that thou kindly preservest them. Accept my praise of thy infinite

wisdom, and my thanks for thy tender love. I hope to worship and to serve Thee from henceforth with body and soul. May the remembrance of Thy kindness be always alive within me, and induce me to become a good and obedient child. I will endeavour that my conduct from this day shall be such as to shew that I love Thee with all my heart, and my dear Parents after Thee.

Genesis, ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and he became a living soul.

Job, x. 8, 11. Thine hands have made me, and fashioned me together round about. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

Psalms cxxxix, 14. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and *that* my soul knoweth right well.

CONVERSATION V.

Mother. You have lived but a few years in this world, my dear child. Pray, why did

you not make your appearance sooner among mankind ?

Child. Indeed I cannot tell.

Mother. Did it then not depend on you, when and where you should be born ?

Child. No.

Mother. And how long are you to live ?

Child. That I do not know either.

Mother. You are right, my dear child ; for many die in the flower of youth, and many grown-up persons would fain prolong their lives to a more distant period, yet they must die. If this then be really the case, I suppose men are not capable of preserving themselves ?

Child. No, otherwise they would prolong their lives according to their own pleasure.

Mother. Are the beasts of the field and other kinds of animals able to preserve themselves by their own power ?

Child. I cannot believe it.

Mother. You are quite correct. But is the earth endowed with understanding ?

Child. No.

Mother. The earth then has not the power of preserving itself either ?

Child. No, no more than it was able to create itself.

Mother. Thus, my dear child, it is, with all men and things that have been created : they do not preserve themselves, any more than they have created themselves. It depends entirely on God, when they are to come forth, how long they are to exist, and in what manner they are to live and die. If within the space of some years it did not rain, would not all plants, herbs, &c. dry up and wither ?

Child. Surely they would.

Mother. If the sun did not warm the earth, would not every thing be benumbed with cold ?

Child. Certainly it would.

Mother. Not only benumbed ; but what is worse, the earth would be quite infertile, producing neither plants nor herbs ; for the sun causes by its heat, the seeds to germinate and to spring up, the trees to bring forth leaves and blossoms, and the corn and all other fruits to ripen. But is it within the power of man to make the sun rise, or to cause rain, or to bring about the beneficial change of the seasons ?

Child. No ; no man is capable of such things.

Mother. Thus it is with most things in the world ; they come forth, they happen whether men interfere or not ; whether they employ

their powers in aid of, or in opposition to them. God it is who arranges and disposes every thing as he pleases; who directs the course of the stars, who gives sunshine and rain, who causes some men to die and others to be born. To you also, my child, God has imparted life; it is he who preserves your body, who brings forth out of the earth meat and drink for you, who keeps you from sickness and preserves you alive. Oh then, my dear child, try by all means to please this kind and good God, particularly by being obedient and diligent. Regard every good thing you enjoy as a gift from his hands. Give thanks to him with a cheerful mind; love him, and strive to keep yourself from all evil; and by so doing, his providence will watch over you, and he will be your Father, when it pleases him to deprive you of your earthly Parents.

Acts, xvii. 24—28. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he wanted any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men, for to dwell on all the

face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being.

Matthew, vi. 26—30. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

CONVERSATION VI.

Mother. Who is it then, my dear child, that preserves you?

Child. God, our kind Father.

Mother. Then God must needs be with you: do not you think so?

Child. Indeed I cannot tell.

Mother. Can you do or perform any thing in the house, when you are not within?

Child. No.

Mother. Can you walk in the street when you are not in the street?

Child. No.

Mother. Then a man can do nothing where he is not: do you mean to say so?

Child. Yes, when a man is absent, there he can do nothing.

Mother. Consequently, where a man is working or doing something, he must be present: is it not so?

Child. Yes.

Mother. Then it follows, that wherever God doeth something, he must be present. Now, he preserves, as you know already, the sun, the moon, the earth, men, the beasts, and

all things whatsoever : where, or in what place then is God ?

Child. God must be every where.

Mother. Yes, my dear child, so he is indeed ! God is *omnipresent* ; for he works every where, through his great power.

Child. But how can God be in the sun, far above us, and at the same time with men on earth ?

Mother. God is a spirit, like your soul.

Child. Like my soul ! Is then my soul every where ?

Mother. No, your soul is not every where, and for that reason it differs from God. Does not your hand move the moment the soul desires ?

Child. Yes.

Mother. And the foot likewise, if the soul wishes ?

Child. Yes.

Mother. From this it is evident, that your soul must be near your body : do not you think so ?

Child. Certainly, it cannot be otherwise.

Mother. And do you remember, and have you understood what I told you yesterday, that no creature is capable of preserving itself ?

Child. I both remember and understand it.

Mother. And is it not God who preserves every thing?

Child. Yes.

Mother. Thus, as God works every where, he must be omnipresent; but how, and in what manner, this is done, we cannot entirely comprehend.

Child. And why not?

Mother. Because we are not every where, and because our understanding cannot comprehend many things relating to God; nevertheless it is so, and is asserted in, and confirmed by the holy Scripture.

Jeremiah, xxiii. *23, 24. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

Psalms cxxxix. 7—10. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Romans, xi. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

CONVERSATION VII.

Mother. Who then, my dear child, has enabled you to see?

Child. Our good and kind God.

Mother. Then God himself must be able to see?

Child. No doubt; else he could not have created me, nor given me eyes to see.

Mother. But are you the only one God has created?

Child. No; he has created every one, and all things.

Mother. Then he must know every one, and all things?

Child. It cannot be otherwise.

Mother. And who preserves every thing?

Child. It is God who gives life and breath to every one.

Mother. Then God must know every thing?

Child. Yes, for he has created every thing, and preserves it.

Mother. But when you are quite alone, or in the dark, does God see you then?

Child. In the dark? really I do not know.

Mother. Does God preserve you even when you are in the dark?

Child. Yes.

Mother. Then he must be with you also there: do not you think so?

Child. Certainly.

Mother. He must therefore see you, and consequently know what you do in the dark.

Child. Now I understand. Yes, God preserves me likewise during the night.

Mother. Now then, if God preserves your soul, should he not know whether it be good or wicked? whether its thoughts be inclining towards good or evil?

Child. No doubt.

Mother. Very well, my dear child. God preserves your soul: he therefore knows all your thoughts—all your desires. Even in the dark he sees you. Oh, keep this in mind! and never harbour any evil thoughts within you. What would it profit you if you could deceive men by your outward actions, and at the same

time indulged in secret sin and folly? Nothing. God sees you. Though you might please men, you could not be in favour with God. He could not be a kind and merciful Father to you. O then, my dear child, whenever you are alone, when no man sees you, when it is dark about you, remember and say to yourself: My God is near me. He sees every thing that I do. I will do no evil.

Psalm cxxxix. 1—6. O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me: it is high, I cannot attain unto it.

CONVERSATION VIII.

Child. Is it then possible for men to see God?

Mother. My dear child, God is not to be seen : he is invisible.

Child. What sort of shape then has God ?

Mother. He has no visible form.

Child. Has God then no head, or hands, or feet ?

Mother. No, he has no body.

Child. But how can God see me if he has no eyes ?

Mother. He sees you better than you see yourself : he knows you from within and without, through and through ; for you recollect that God preserves every part of your body, within and without ; and, consequently, knows and sees what passes within and without you.

Child. Yes, that I know ; but by what means does God know all this ?

Mother. By means of his great wisdom and power he knows and penetrates every thing.

Child. But if God is without hands, how can he work or create any thing ?

Mother. You no doubt recollect, my dear child, how God, in the beginning, created every thing : he desired that the earth should come forth, and behold ! it came forth. He com-

manded that fishes should fill and inhabit the waters, and birds and beasts the land; and it was done! God has no need of hands, like men when they execute any thing: he wills, and every thing is done instantly by his command.

Child. This is really surprising.

Mother. Surprising indeed! my child. However, you may form some idea of God's power, although it will be very imperfect. Does not your eye, or your mouth, or your tongue move whenever you wish it? Does it cause any trouble to your soul, or require any exertion, when, by its will, they are put into motion?

Child. No, there is no trouble or difficulty in bringing this about.

Mother. Thus it is with God, the *Almighty and all-powerful Spirit*. He wills, and the sun comes forth in all his glory. He wills, and it passes away like a shadow. At his nod, the moon, the stars, and the whole world, with all creatures therein, are put into motion. Oh, what a powerful spirit is God? Should we not fear him? Should we not willingly obey him? Then, my good child, commune with your own heart, and often say: O almighty

and invisible God! who always, and even in this moment, art near and about me, though I cannot behold Thee with my eyes, let me always be mindful that Thou art within and about me: teach me to do and to behave so as to please Thee, that I need not be afraid of Thy great power, but, on the contrary, may rejoice that Thou, O invisible Spirit, accompaniest me every where, and, like a kind Father, protectest and preservest me, Thy child.

St. John, iv. 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

1 *Timothy*, vi. 16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting. Amen.

Psalms xxxiii. 8—9. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.

CONVERSATION IX.

Mother. If a man were to beat you without any provocation, or to rob you of your clothes, or to wrong you in any other way, would that please you?

Child. No, that would be very disagreeable to me.

Mother. And do you think that God can have pleasure in such deeds? Can it be agreeable to him, if his creatures be injured or tormented?

Child. No, certainly.

Mother. Then God hates whatever is wicked and evil?

Child. Certainly he hates it.

Mother. And why does he hate it?

Child. Because his creatures are thereby hurt and afflicted.

Mother. Are you then permitted to do evil?

Child. No.

Mother. And why not?

Child. Because our good and kind God hates it.

Mother. And is it not very wrong to com-

mit deeds that are injurious and wicked, and displease God ?

Child. It is very wrong.

Mother. If a child be disobedient, or if he beat and offend other children; is he not deservedly rebuked by his Parents ?

Child. Yes.

Mother. Should then God not be as just and equitable as good men ? Should he not likewise punish evil deeds ?

Child. Surely he will punish them, for he hates evil; and it is injurious to his creatures.

Mother. Now, my dear child, impress deeply upon your mind what you have just said. God hates every thing that is evil, for it is really hateful; it is injurious; it is justly punished by God, who is *just*, and an enemy to every kind of injustice. Should you then ever designedly commit any wrong ? Should you willingly render yourself unworthy of the love of God, and draw upon yourself the contempt of your fellow-creatures ? No, God forbid you should ! Pray, therefore, diligently to him, to assist you with his grace to avoid evil, and to make you love whatever is good.

O kind and gracious God, preserve me from turning my mind to what is evil. Keep me

from disobedience, indolence, envy, and ill-natured conduct towards other children, lest I should displease Thee, and draw Thy anger and just punishments upon me.

Psalm v. 4, 5. For thou art not a God that hath pleasure in wickedness : neither shall evil dwell with thee. The foolish shall not stand in thy sight : thou hatest all workers of iniquity.

Romans, ii. 6—8. God will render to every man according to his deeds : To them, who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

CONVERSATION X.

Mother. Who has given you your body, your soul, and all your senses ?

Child. God.

Mother. For what purpose ?

Child. To employ them for good and useful purposes.

Mother. Do not your Parents love you when you are obedient and diligent ?

Child. Yes.

Mother. And do you not think that God will love you likewise, if you be good and obedient ?

Child. I hope so.

Mother. And do not you wish to be in favour with God, and to be loved by him ?

Child. Oh ! yes.

Mother. Well, my dear child; if that be your desire, you must earnestly endeavour to behave always well; to shun whatever is evil; to be obedient, willing to work, meek, kind, gentle, and loving towards all. The more good you do, the more you will please your almighty and invisible Father; the more will he care for you and bless you. Do not you perceive how fondly your Parents love you when you are a good child? how they seek to render you happy by giving you such things as are pleasing to you?

Child. Oh, yes! I have often felt their kind love when I was a good child.

Mother. God, my dear child, acts in the same manner; he shews his kindness to those who are good, and his gifts are so many tokens

of his love. Are you not easy and cheerful when you have been attentive at your lessons, or when you have done that which is praiseworthy ?

Child. Yes, I then feel quite happy.

Mother. My good child ! this inward satisfaction comes from God, who rewards you for your obedient and good behaviour, by means of that satisfaction which he creates in your heart. Thus does God deal with men in every thing, and on all occasions. Those who are immoderate in eating and drinking easily contract sickness and disease ; but he who is moderate and frugal remains stout and healthy. Those who are obliging, affectionate, cheerful, and patient, are cherished and loved : those, on the contrary, who are disobedient, wicked, and quarrelsome, are disliked and avoided. Thus God always rewards good actions and becoming conduct. But he has still greater rewards reserved for pious and good men, with which you shall soon be made acquainted. Should it not then be your chief joy to do as much good as you can, and to please such a kind and benevolent God ?

Child. Yes, I wish to do so with all my

heart, and I will pray to him for his assistance.

O my kind God and loving Father, incline me to do always what is right and good. Strengthen and enlighten my feeble understanding, that I may know what is pleasing in Thy sight. Make my heart willing and ready to employ every moment of my life to good and useful purposes, that I may continue in Thy favour, and remain Thy beloved child.

Psalm xxxiv. 11—15. Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Proverbs, iii. 33. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

CONVERSATION XI.

Mother. Do you think, my child, that if the whole earth were but one desert; if a cold and dreary winter were to last for ever, and if we were continually involved in night and darkness, our life on earth would be cheerful and pleasant?

Child. Oh! it would be very dull and gloomy!

Mother. And if it were always hot and oppressive?

Child. That would not be pleasant.

Mother. Do you see, my child, how kind and good God is; that he has created the sun, to warm the earth and give us light, which enables us to perform our appointed work? Are you aware how beneficial it is, that day is followed by night, during which, in the heat of summer, the earth is refreshed, man can repose in tranquillity, and rise in the morning with new strength? How miserable would a man be, if he were deprived, for a length of time, of refreshing sleep and sweet repose; and how unpleasant, if you were to spend a few years only, always exposed to an intense summer's

heat? Besides, would not every thing be burnt in such a state?

Child. Indeed it would.

Mother. But now, how regularly do the seasons change, and follow each other in their turn! In the spring, the soil which was before frozen and quite hard, becomes soft and fit for tillage, and for receiving seeds; herbs and flowers shoot forth from the earth; shrubs and trees are covered with green foliage, and beautiful blossoms of different colours; the birds charm us with their sweet warbling; innumerable herds flock towards the meadows and pastures; labourers and farmers work cheerfully in the fields; and every thing breathes afresh, and is awakened to new life. Then follows the summer, maturing by its genial warmth the fruits of the earth. In autumn the trees bend under their burden, and the earth is covered with the richest blessings of God. But, since the fields and trees cannot always yield herbs and fruits, God has wisely ordained winter, during which the earth is to repose. Cold also contributes to purify the air, and to prevent diseases. Thus God has wisely distributed his bounties for the use and comfort of man. Each month, from the be-

ginning of spring till the setting in of winter, abounds with peculiar fruits and vegetables, serving us for food, and filling our hearts with gladness and joy ; and there is nothing on the face of the earth, in the water, and in the air, which has not been created for our use and benefit.

Child. But in summer, when it thunders, and the lightning terrifies, nay, sometimes kills men and beasts ?

Mother. Thunder-storms also, my dear child, are necessary and even useful. The thunder shakes the earth and renders it fertile ; noxious vapours are consumed by the lightning ; the heavy showers of rain and the storms which generally accompany the thunder, purify the air. How refreshed and cheerful do the fields and all nature appear after a thunder-storm ! Even that which appears to us frightful, and fills us with awe, God sends, like every other thing, for the benefit of man.

Child. But, pray, has the earth every where the same appearance as it has here ?

Mother. The earth, in every other place, is nearly the same as we see it here ; yet, our kind God has distributed his gifts in various ways, so as to be useful to every country. In those

countries, for instance, where it is extremely hot, juicy and cooling fruits grow in abundance; as, lemons, melons, oranges, figs, pomegranates, grapes, &c. In the colder regions we meet with extensive forests and coal-mines, which serve to warm our houses: others abound in wild beasts, whose skins and fur serve as a covering against the severity of the season. Some countries produce such quantity of corn, that they can supply other less fertile countries with their abundance: others again abound in spices, sugar, medicinal herbs and trees, the wood and bark of which are extremely useful. Those who live on the banks of large rivers, or on the sea-shore, catch, easily, abundance of fish, on which they subsist, and also sell to their neighbours; for all the waters of the earth are filled with large and small fishes. Thus, by the goodness of God, all parts of the earth have been abundantly provided with stores and provisions of every kind. Every thing is serviceable: every thing, when rightly used, proves a blessing. The clouds moisten the earth. The sun fertilizes it. The earth produces vegetables: many animals live upon them. The smallest animals serve the larger for food, and those of a middling size become a prey to still

larger animals; but man disposes of all living creatures, as well as of all the fruits and plants of the earth: he is so bountifully supplied, that he may enjoy happiness and content, if he be virtuous, and of a cheerful and grateful mind. You also, my dear child, have received from the bountiful hand of God, a rich share of good things. God supplies you daily with food; a sound sleep refreshes you; you are sprightly and cheerful; you will become tall and strong, and able to work, and will surely become one day a happy man, provided you be a good child. Oh! how many blessings have we received from God. Ought we not to love him? Ought we not to regulate our lives according to the will of this our bountiful father? Yes, Father of all! that dwellest in Heaven and on Earth, all that we see shall make us mindful of Thy goodness and love, and inspire us with an earnest zeal to act according to Thy commandments; and may we, through a filial obedience, become worthy of Thy never-ceasing kindness.

CONVERSATION XII.

One fine morning in spring, the pious Father drove very early with his son, to an estate at some distance. It was twilight, with a beautiful dawning.

"Oh! how fine the heaven is!" said the child.

"Yes, my dear child, the heaven is outwardly fine, but if you should once see the splendour of that heaven, where pious men will always rejoice with God! But God also wished to give us pleasure, by the outward appearance of the heavens. And not only to give us pleasure, but also to render it useful to us. The sun is not risen, and yet we can see the way: and that is, because the sun-beams paint the clouds and the vapours, or the watery particles in the air, so beautifully, and make it light. That causes this pleasant and useful light. And with what wisdom and goodness has God thus arranged, that it should first be a little light, before the sun rises. For if, after a dark night, the sun were to burst forth at once, in all his splendour, this would dazzle our eyes, and be very hurtful and unpleasant. But now

see, how gradually does the splendour of the sun appear! How beautiful is every part of the country, wherever you turn your eye! The high mountains covered with bushes and trees; the meadows, the fields of springing grain, and all that rejoices our hearts by its beauty, is created by God for our advantage. The mountains attract the vapours in the air; and thus the springs are formed in them, from which water flows for our use. They are a protection from high, stormy winds, and afford shade in hot summer days. In the mountains there are great rocks of stone, of which we build houses: in other parts of them we find iron, lead, silver, gold, colours, and other useful things. And along their sloping sides they are often covered with great forests, with the wood of which we warm ourselves, prepare our food, build houses, and make useful furniture. These mountains and hills are almost universally covered with thousands of nutritious and wholesome herbs and grasses, which are a great blessing: for every part of them is useful. The roots of many serve for medicine and food; the blossoms delight the eye and the smell; the stalks and leaves are not only wholesome food for cattle, but often useful remedies in many disorders.

And here, these great fields covered with green corn, wheat, barley, and other sorts of grain, what striking proofs of the abundant goodness of God ! How many nutritive kinds of food and drink can we not prepare from them ! How wholesome and strengthening is the bread that is made from them ! And how wonderful that we are not tired of eating it daily, or even several times a day ! This good grain can be cultivated in most of the countries on earth ; many thousands live daily upon it ; and, that a want of bread might not easily take place, God has so ordered, that a single grain of corn produces many others ; sometimes thirty, forty, even sixty, and more."

Child. How does that happen ?

Father. Do you not see how that farmer is working the earth with the plough ? Another goes behind him, and throws the seed into the ground. The seed becomes moist in the earth, and begins to swell ; by this the outward skin of the grain is broken ; little fibres force themselves out of it into the earth, and suck up the good juice ; this juice pushes up a little kind of grass from the grain, which is now become quite soft ; this continues to shoot up, and preserves in itself the new fruit, like the

case of a knife, till it is strong enough to bear the air and the sun ; the ear of corn then creeps out of the stalk, as out of its sheath, becomes ripe, and proper for food. Oh, how often have you been refreshed and satisfied by this nourishing food ! Should you not thank God in your heart for every morsel of bread ? Should you not daily apply all the strength you receive from the enjoyment of this and other food, to the production of good, for the honour of your God ? Should you not also gladly give to the poor a part of that, which God has given to you in superfluity ? God does much good to us, my child ! Let us be kind, as God is kind !

In the mean time they arrived at a wood :
 “ What animals are those,” cried the child,
 “ which run into the bushes so swiftly ?”

Father. In these animals also, my dear child, you will admire the wisdom and power of your God. You may look upon a wood as a city, in which the beasts have their dwelling. God suffers these animals to be born, to grow up and become fat, that man may have no further trouble with them, than to catch, and prepare them for food. But because some animals are dangerous to man, God has implanted in them a fear of man, so that they

fly from him: he has provided them with a firm nature and a strong bodily frame, to bear rain, wind, and storms: he has given some a very thick skin, and fur, that they may not be frozen in the cold winter: he has furnished them with sharp teeth, and some with horns and claws, that they may be able to defend themselves. But the wise Creator has so arranged all this, that it is useful to man. We eat the flesh of many of these animals: we make coverings and clothes of their skins, and medicines of the horns of stags and the fat of other animals: every part of them is created for use. That we may have assistants in our labour, and be able to live in still greater convenience, God has given other animals a tame nature, so that they dwell with and serve man. The dog watches for our safety, and assists in catching game; the horse carries and draws for our greater bodily convenience; the ox is often used for ploughing; cows give us milk, butter, and cheese; the sheep, wool for our clothes: the hair and skins of these, and other tame animals, serve for clothes, covering, and household purposes. How different in taste and smell, is the flesh of these animals, so that we may not loath it, which would be the case if we were

always to eat one kind. In how many different ways can we prepare it! And how wonderful, my child, that no useful kind of animals has died away in so many thousand years, from the creation of the world; and also that none is entirely extirpated, though men daily eat of it. What a proof of the goodness of the Highest, that he has given most of these animals a fine shape, so that they also afford us pleasure, when we look at them. See the beautiful, shining horse, how nobly he carries his neck! how he throws his foot! How well shaped is a stag with his antlers! How slender and well made are many kinds of dogs! Yet all this is greatly surpassed by the beauty of birds! Observe yonder pigeon in the field, how wonderfully the colours of its wings are mixed! how the golden feathers of its neck play and shine in the sun! When, in time to come, you will be able to understand properly, how artfully the birds are made internally, that they may be able to raise themselves in the air and fly, you will be still more astonished at the wisdom of God.

Child. Oh, tell me something of it now!

Father. I cannot very well, my child: you must have an anatomized bird, with all its parts before you; you can then comprehend

better, what I will now endeavour to explain in few words. . The breast of birds is made of light bone and tender gristle, that the bird may sail in the air, like a little ship; the bones of the neck are firm and small, and raised above the breast; the head with the pointed beak is fixed upon them, that the bird may be able to cut through the air, and shoot forwards quickly. The legs are thin and light, so that it may not be drawn down in the air by heavy bones; it can spread its wings and draw them together: with its tail it can direct its aërial course, and in this manner give itself all necessary motions. Birds which can live in the water, as, ducks, swans, geese, and others, have a broad skin on the feet, which they can spread out, and thus go forward in swimming. There are nearly five hundred sorts of these birds. Each kind has a different nature, a different voice, a different manner of flight; they mostly like different kinds of food; and their flesh has a different taste. And God has not only made them for food; he has also made many of them for the pleasure of the ear. Hark! how gladly the lark sings! how it raises itself in the air, and lifts up its voice! Oh, my child! it thanks the Creator who has made it. It awakens us

by its song, to thank that God who created it for us! Good God, how many blessings hast Thou spread over the whole earth for us! how many moving proofs of Thy love and wisdom hast Thou given us! We will enjoy these goods in the fear of Thee; we will thank Thee daily, and serve Thee with filial obedience.

Child. You said that the lark thanked God: does it know something of him?

Father. No, my child! The animals have not reason, like men; they are not able to discern invisible and spiritual things; they know nothing of virtue, of the soul, of religion, or of God.

Child. Why has God not given them reason also?

Father. Do not the animals serve us for food.

Child. Yes.

Father. If they had reason, we dare not kill and eat them. Would it be right, if a robber were to come and take you away, in order to kill and eat you?

Child. Oh, no! That would be a detestable man.

Father. Why is it not as wicked, if we take a young lamb, and kill and eat it?

Child. Why, that is an animal.

Father. Now, if the animals had reason, would they not likewise think, "Oh, ye wicked men, who daily kill and eat us!" Would they not at last agree together, assemble in large herds, and kill and eat men too?

Child. Oh! it is well that the animals have no reason.

Father. Yes indeed, it is good, my child! For otherwise we could not, and dare not use them according to our will, in order to receive our food and other conveniences through them. But yet this was the view with which God created animals; and therefore, when the Lord made the first man, he said: "Reign over the fish in the sea, over the birds under the heavens, over the cattle, and the whole earth." That is, use them according to your free-will, for your food, and for the preservation and comfort of life.

Child. Then the animals are badly off, if God has not given them reason?

Father. They are not so happy as we are: they are not created for eternal life. But God has provided them with something instead of reason, so that whilst they live, they enjoy much good. They have faculties that are necessary for the preservation of their lives.

Child. What faculties ?

Father. I will tell you much of that in future.

Child. Tell me now.

Father. As I told you before, you cannot comprehend all this at present. Yet, hear something of the wonders of God in animals. How much pains must men take before they can teach a child to walk ! Animals, as soon as they come into the world and their bones can support them, can run directly. Ducklings are not obliged to learn to swim : they bring this ability into the world. The spider never received instruction in spinning a web ; yet it prepares a very ingenious yarn ; catches flies in it ; eats part of them, when it is hungry, and then wraps up and reserves the remainder. All animals naturally know where to seek for their food, and the manner of finding it. They know, without instruction, what is good or bad, wholesome or unwholesome. They prepare their holes and nests in the most convenient places ; they know how to escape from their enemies with dexterity ; they use their horns and claws in the best manner for their defence ; they heal themselves when they are wounded ; clean themselves and remove the dead from

their society. Fish lay their eggs in the mud on the shore, where the sun can best hatch them: many worms and flies lay them in little holes of trees, or in the skin of some animals; or bury them in the earth, and lay a little food with them, so that, when the young animal creeps out, it may have something to eat directly. Some birds, for which our winter is too cold, go far away over the sea, to warm countries; different kinds of flies and beetles bury themselves in deep mud, or in old walls, sleep through the winter, and awake in spring to new life. Thus every animal knows, by a natural good arrangement, without reason, what it must do to preserve life, to produce its young, and guard against that which is hurtful. How good is God, who has taken such kind care for irrational creatures, who has prepared every thing for the preservation of their lives; who has formed and arranged them so that they enjoy their food with pleasure. For, surely, my child, it must be pleasant to the animals when they take their food. Is it not agreeable to you, when you satisfy your hunger with good food?

Child. Yes.

Father. Now, most animals possess smell

and taste; they likewise become hungry, as we do: should they not take their food with pleasure? Oh! how gladly do they skip about in the pastures and fields, and the birds hop and sing on the trees! Should not this awaken us to praise the good Creator? Should we not rejoice with them, and more than they, since God has made all this for us?

Child. Certainly.

Father. Did I not then say rightly, that the lark praised the Creator with its song? and that it exhorted us also to praise him?

Child. Yes, even though it has no reason.

Father. And you, my child, have reason; God has raised you, the same as myself and all men, above the beasts; he has made you according to his own image, that you may become wise, good, holy, and just, like God; that you should always love and honour him. Oh, do not forget these great advantages! Learn to know God more and more, by his creatures; thank him always in your heart, for all the good that you enjoy through these creatures; use them temperately; value them highly: they are a work of your Creator. Remember that you may be their lord, but not their tyrant. Rejoice that you are a man; that you are created for heaven!

CONVERSATION XIII.

Father. By what does God preserve you, child? by eating and drinking?

Child. Yes.

Father. When you take food, where does it go?

Child. Into the stomach.

Father. And what takes place in the stomach, in regard to the meat and drink?

Child. That I should like to know.

Father. Now, my child, if you wish it, I will tell you.

Child. Oh, pray tell me.

Father. The stomach is made so artfully, that it is always in motion, and rubs the food to pieces. There is a juice in it, which assists in decomposing the food. All is then mixed; the clear and good juices divide themselves, partly from the stomach into the veins and other vessels, through the whole body. Is it not wonderful, that all this takes place of itself?—that the white water and different foods produce red blood?—that every juice of the meat and drink goes to its proper place?—that the blood always circulates so regularly in the veins and arteries?

If you could see the whole interior of the body, how would you wonder at the great wisdom of God!

Child. I beg you will tell me more of these things.

Father. Do not you feel something that continually beats in the left side of your breast?

Child. Yes, that is my heart: why does it always beat?

Father. It is so curiously formed of different veins and fleshy parts, that it opens and shuts; expands and contracts: the blood runs in at one side, and out at the other.

Child. Where does the blood go to, when it flows out of the heart?

Father. It flows through one vessel or artery into the lungs, and by the other it is sent through the whole body.

Child. Where are the lungs?

Father. They fill the greater part of the breast. By the lungs, my child, you draw breath, or air, into the nose, and breathe it out again. Life is principally preserved by this. For when man can no longer draw in and breathe out breath, the heart stands still, and he dies. The blood is cooled and purified in the lungs, by the air; completely mixed with

the juice of the food ; preserved in proper mixture, diffused through the whole body by means of the arteries, and then by the veins brought back to the heart. The gall, or bile, is a bitter juice, necessary to the digestion of the food, in order that it may be properly divided from the blood. The juice of the food is led into the blood by particular very subtile passages. Every thing in the body is wonderfully connected. The breast is supported by firm ribs; these ribs are closed firmly in the back. The remaining bones are all skilfully placed on each other, and connected with strong skins and bands. Large fleshy parts descend along the sides of the bones, which are called muscles, and which end in sinews ; these are closely connected with all the members of our body, so that every limb may be able to move quickly on the other. The feet are flat, for standing and walking ; the hands pliant, for feeling and working. The inside of the head is filled with brains. In these lie the organs of sight, of hearing and smelling. This soft and tender brain is full of little veins and juices. The movements throughout the whole body proceed from this place. How carefully has God guarded this precious treasure. With how many sub-

tile skins has he surrounded it. And with what a hard and thick covering has he guarded it outwardly. Below the forehead lie the eyes, more safely than in any other place. What matter of wonder and surprise that every thing is reflected in the eye! That light proceeds through it into the soul; that by it we are enabled to distinguish colours, to observe the beautiful creatures of God, to perceive danger. In the ear is a little skin spread out like a drum-skin: the internal passage and hole of the ear is spiral, like a snail-shell. Sound falls strongly into it, so that we can hear the speech of men. The inside of our mouth is also wonderfully contrived, and displays the wisdom of God. Hard teeth, for grinding food, are firmly placed around and fastened in an equal row. The tongue lies in the centre, well guarded. It is so contrived as to taste meat and drink, and to convey them into the pipe to the stomach. It is so flexible, that it can also form various tones, by the air which proceeds from the lungs. By it we communicate our thoughts to each other, call for help, pray, and praise God. Oh, let us praise Him, my dear child! Great are the works of the Lord: he who considers them well has pleasure in them.

I thank Thee, my God, that I am wonderfully formed! Wonderful are Thy works, and that my soul knows well! Thou hast clothed me with skin and flesh: Thou hast formed me of bones, nerves, and veins. Life and happiness hast Thou bestowed upon me, and Thy care preserves my breath. I will live for Thee, my good Creator; I will ever praise Thee by a pious life.

CONVERSATION XIV.

Father. So you wish to return thanks to God?

Child. Yes.

Father. For what?

Child. Because my God has done me so much good.

Father. But will God hear when you thank him?

Child. You have taught me that God hears all the words which I speak.

Father. Why do you wish to thank God? Will God become happier than he is, by your gratitude?

Child. No.

Father. Therefore, why do we thank him? Is it just that we shew respect to benefactors?

Child. Yes.

Father. Is not God our greatest benefactor?

Child. Yes, he has given me body and soul, life, and many good things.

Father. When you think of this, does it not remind you of the obedience which you owe to so great a benefactor?

Child. Yes.

Father. Now, what is the use of our thanking God?

Child. In doing it we recollect the obedience we owe to God.

Father. And if others see and hear that you thank God, are they not thus reminded of their duty towards God?

Child. Certainly.

Father. Then of what further use are the thanks we offer up to God?

Child. That we may remind others of their duty towards God.

Father. When you think that God is your Father; that he has given you so many happy days, and such abundance of good food; that he has guarded you from evil; made you healthy, and preserved you; does not your

heart become joyful and glad? do you not feel yourself happy?

Child. Yes, I am much pleased then.

Father. Do you now see why God wills that you thank him? He wishes you often to be pleased at his goodness; to enjoy anew his benevolence, by a remembrance of it. You are to consider that we have such a mighty God, such a good Creator, such a kind friend and benefactor; who has given us a well-formed body, with all its wonderfully-contrived limbs and senses; and a soul to know, to love, and to rejoice in him. O praise the Lord, my soul; forget not the good He has done unto thee. I thank Thee that I am wonderfully made! that Thou hast covered me with skin and bone, and hast formed me of flesh and veins. How many beauties has my eye seen on earth! How many good and nourishing meals have I enjoyed! how many pleasures have I felt! Oh, give thanks unto the Lord, for He is good, and His goodness endures for ever. I will praise Him with my mouth; I will honour Him with love and obedience.

CONVERSATION XV.

Mother. Does it give you pleasure that God has been so good to you ?

Child. Yes, that pleases me.

Mother. If you were to be as good and benevolent towards others, would they not love and honour you ?

Child. Yes, I hope so.

Mother. Do you not wish to be happy ?

Child. Yes.

Mother. Is any body as happy as God ?

Child. No, God is the most happy.

Mother. Then, I imagine it is the highest happiness, if we strive to be like God ?

Child. Yes, I should like, if possible, to become like God.

Mother. Now, my dear child, I will tell you what you must do, that you may become like God. God does good to all men. God has much patience and forbearance: he does not punish men at the instant that they are disobedient; therefore, you must not be angry directly, if any one offend you. Have you not already committed many faults ? Have you

not sometimes been indolent, passionate, or disobedient towards your parents ?

Child. Yes.

Mother. Has God, for this reason, ceased to do good to you ?

Child. No.

Mother. Well then, you also must do good to those who do evil to you ; otherwise you cannot be happy, as God is. If God were to speak, would he speak lies or truth ?

Child. He would speak truth.

Mother. Then do you never tell a lie ; or else you cannot become happy, as God is. Has not God wisely arranged every thing in the world ?

Child. Yes.

Mother. Then do *you* try to be very sensible. Mark well the good instructions which you hear and read. Be prudent when you do any thing. Never eat, drink, or sleep too much. Consider well what you say. Learn diligently the word of God, with which I shall soon make you acquainted. In it is the wisdom of God : by it you will become sensible, quiet in heart, glad in mind, and happy. Above all, pray often, that God may change you, and make you like himself : Oh, good God ! I

should wish to be as good, as kind, as patient as Thou art. Give me a good heart ; make me sensible and wise ; govern me, that I may always speak the truth. Give me a cheerful mind, and make me daily more able to do good, so that I may be happy. But, my child, have you hitherto done all the good which you now resolve to do ?

Child. Oh, no !

Mother. Have not your parents daily instructed you in all good, and were you not sometimes naughty ? Is not that a sign that there is much evil in you ?

Child. I fear so.

Mother. Then you find that you know what is good, and yet do not always do good, but sometimes evil. This is common to all men. They are all inclined to evil. Do you think that God created men at first with this propensity to evil ?

Child. I cannot believe that.

Mother. Then whence can the evil in man proceed ?

Child. That I should like to know.

Mother. Well, I will teach you this, and then tell you how you can become a good man, and, in some measure, like God.

CONVERSATION XVI.

Mother. I have promised to tell you, my child, whence the evil in man proceeds: this I will do, after I have first told you something else. When God made the world, all creatures were good and excellent; so also God gave to Adam and Eve all that was necessary for their welfare and happiness. They had a true reason. Their will inclined to good. Their whole heart was holy, and their body unstained by sin. For God formed them according to his image. God created man in his own likeness: in his own likeness created he him. Do you understand these words aright? Has God a form or shape like us?

Child. You taught me that God had no body.

Mother. Right, my child. But God has reason: is it not so?

Child. Yes.

Mother. He has also a holy and just will?

Child. Certainly.

Mother. He is inclined to all good?

Child. Yes.

Mother. Now see ! God so created the first human beings, that they were like him : that they had reason, a heart pure and holy, and all that was necessary to their happiness. Now, if a son be like his father, do we not say, the son is the father's image ?

Child. Yes.

Mother. So the first beings were the image of God ; that is, they had a likeness to God. Does God die ?

Child. No.

Mother. Neither would they have died, if they had remained good, and without sin. Is God Lord over the whole world ?

Child. Yes.

Mother. In like manner did God make them lords over the whole earth, and said to them : You shall reign over the fish in the sea, and over the birds under heaven, and over the cattle, and over the whole earth. Does not God enjoy uninterrupted happiness ?

Child. Certainly.

Mother. So God placed our first parents in a similar happy state. They had a good conscience ; rejoiced continually at the goodness of God ; had an innocent pleasure in his creatures ; and were in a very pleasant place,

called *Paradise*, or *Eden*; the place of pleasure and joy. This fine garden was abundantly provided with every thing that was necessary for the food and pleasure of man. Adam and Eve were adorned with the image of God; they lived together in continual love, and in the most happy place. God loved them as his children: they loved, honoured, and praised him. But this state did not last long; for they were led to disobedience.

Child. Who led them to it?

Mother. That you shall soon hear. You must learn first, that God had created other reasonable creatures besides man.

CONVERSATION XVII.

Mother. What is your soul?

Child. My soul is that with which I learn and conceive a thing.

Mother. Therefore, your soul is that within you which has reason and will?

Child. Yes.

Mother. And we call such, as I have already told you, a spirit. God had produced

a great number of such spirits at the creation. But as a good God can make nothing bad, so all these spirits were good, and created after his image. Many such pure and exalted spirits still exist. They praise God, and execute the commands of God with joy. Are not those very happy spirits?

Child. Yes.

Mother. Should not you wish to be like them?

Child. Yes, if I could.

Mother. The more pious and obedient you are, the more you will be like the angels. But all these angels did not remain in their happy state. Some were disobedient to God, sinned, and were banished from the face of God. The dreadful place allotted to them is Hell. These bad spirits still persist in their sin. They do not love God, and have a wicked pleasure in what is bad. Therefore they were envious, and sought to hurt the first happy man.

Child. Will they hurt me too?

Mother. If you be good, you have nothing to fear; but he who does not love God, who has a pleasure in evil, and not in good, is not useful, but hurtful to others; he may justly be afraid. For God will banish such from his

presence, into the society of devils. And who knows if he will not allow Satan, even here, to be hurtful to such a wicked man. On the contrary, nothing is hurtful to the good. If God protect you, who will do you harm? God is more powerful than a bad spirit, and all creatures?

Child. Certainly.

Mother. Then you have nothing to fear. God is every where with you, and about you. He has also placed the angels as invisible guards. For though we do not see them, yet Scripture assures us that they are ordered by God, to preserve the good from what is hurtful to them. For we read thus of the good angels, in God's word :

Psalm xxxiv. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Psalm xci. 11, 12. God has given his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Heb. i. 14. Are not the angels all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Psalm ciii. 20, 21. Bless the Lord, ye his

angels, that excel in strength, that do his commands, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

But of the bad angels it is written thus :

2 *Peter*, ii. 4. God has not spared the angels that sinned ; but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment.

Jude, 6. The angels which kept not their first estate, but left their own habitation, God has reserved in everlasting chains under darkness, unto the judgment of the great day.

CONVERSATION XVIII.

Mother. Besides the other trees and plants in Paradise, there were two trees of a particular nature. One was the tree of life. The other was the *tree of knowledge of good and evil*. Though the fruit of this tree was lovely to look at, yet God had forbidden man to eat it, and said : If you eat of this tree, ye must die.

Child. Why should they not eat such a lovely fruit ?

Mother. God would not have it. He had the wisest reasons for forbidding it. For all the commands of God are good.

Child. But you say the fruit was fine and good.

Mother. That is true ; but are not gold and silver fine and good ?

Child. Yes.

Mother. Dare you eat them ?

Child. No : they are not to be eaten.

Mother. So that fruit was not to be eaten, although it was fine and good. God had created it for another purpose. Man should not eat of it. One of the cunning and bad spirits knew this. He determined, because he had a wicked pleasure in evil, to tempt man to disobedience against God. He therefore came to Eve in the shape of a serpent, and spake thus : Has God really forbidden you to eat of this tree ? Eve answered : Certainly, and if we eat of it, we must die. The lying serpent said : No ! you will not die if you eat of this fruit ; but your eyes will be opened ; that is, your reason will become greater : you will know what is good or evil, and be like God. Eve suffered herself to be blinded by these speeches ; looked at the lovely form of the fruit ; believed the

serpent ; hoped to become like God ; took and ate, and gave her husband of it to eat. All kinds of bad desires directly arose in them. This was the origin of sin, and all human misery.

Child. Was it of so much consequence that they ate of this fruit ?

Mother. Had not God forbidden them to eat of the tree ?

Child. Yes.

Mother. Were they not, therefore, disobedient to God ?

Child. Yes.

Mother. Did they not believe a creature more than God ?

Child. Yes, they did.

Mother. They were, therefore, unbelieving, mistrustful, and disobedient towards God. And why did Eve eat : was it not for the haughty purpose of knowing as much as God ?

Child. Yes.

Mother. Then their sin was very great ; for they were proud, unbelieving, and mistrustful towards their Creator, and disobedient to his commands. Were these small sins ?

Child. No.

Mother. And by these sins they plunged

all their successors into wretchedness. How dangerous it is to transgress, in the smallest degree, God's command: by so acting, we, sooner or later, fall into sorrow and misery. For all the commands of God are good; therefore, he who does not keep them, does wrong; and he who does evil, will meet with evil. You now see, my dear child, how dangerous it is to listen to evil incitements to the transgression of God's commandments. Oh, therefore, when bad men entice you, do not follow them!

CONVERSATION XIX.

Mother. Is it not a great punishment for sin, when a man is tormented by shame and remorse, and troubled by a bad conscience?

Child. Yes, that is a great punishment.

Mother. As soon as Adam and Eve had sinned, this punishment fell upon them. It was for that reason that they hid themselves behind the trees, when they heard God's voice in the garden, in the evening. And was not

that foolish, to try to conceal themselves from God ?

Child. Certainly ; for God knows and sees all things.

Mother. God called them, and questioned them concerning their sin. They then began to excuse themselves. Adam said : The woman gave me the fruit. Eve said : The serpent deceived me. But God knew that they were also partners in the sin, and should not have suffered themselves to be deceived. He therefore acquainted each with his punishment. God said to the man : Thou shalt eat thy bread with great trouble in the sweat of thy brow ; at last thou shalt die, and thy body shall become earth, from which it was taken. To Eve he said : Thy will shall be subject to thy husband. He then turned them out of paradise, to cultivate the ground in sorrow and care, till they should die. But that they might not despair in their misery, God first comforted them. For he promised them, that a man should be born of a woman, who would bruise the head of the serpent ; that is, he would take away the power of the bad spirit that had tempted them, and again place men in a perfectly happy state.

Child. Oh, who is this man?

Mother. You have already often heard of him, my child, that is your Lord *Jesus*; and as soon as you can understand, you will hear more. Only remember this now: God created man, so that he was holy, innocent, and immortal. The evil that is in us does not proceed from God. God has forbidden sin, he has punished it.

John, viii. 44. The devil is a murderer from the beginning, and abode not in the truth.

Rom. v. 12. Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, because all have sinned.

CONVERSATION XX.

Mother. Was not man created to die, at first?

Child. No: you told me yesterday that God created man immortal. But yet I think it would be well if we were not to die.

Mother. You err, my child. Which would you like best, to be always sickly, or to live quite healthy and joyfully?

Child. To live healthy and joyfully.

Mother. As long as we are on earth, we are sick. Our soul is inclined to sin, and in danger of falling into every kind of error. Our body generally suffers before it is arrived at its full growth. Then in old age it becomes so weak, miserable, and sickly, as to be a burden to most persons. Should you not wish to receive a fine, healthy, and immortal body, instead of a wretched sickly one?

Child. Yes.

Mother. Would you not wish to go out of a dark and uncomfortable chamber, into a fine large house?

Child. Oh, yes.

Mother. Would it not be pleasant to you, to put off an old torn coat, and to put on a new one?

Child. Yes, it would.

Mother. Then you wish to die, my child. For all this takes place with pious men at their death. They go out of this earth as out of a prison, into the splendid palace of heaven. They put off the weakly body, like an old coat, and are clothed by God with great glory, in better regions. Is it, therefore, not well when we die happy?

Child. Yes, if it be thus.

Mother. Yes, it is thus, my child. Do you know what this earth, and our life upon it is?

Child. What is it?

Mother. To tell it in a few words: it is a *School.*

Child. How, a school?

Mother. Children learn at school, and often with great trouble; they are often punished for their faults; at the same time they are in danger of being vexed and misled by bad school-fellows: meanwhile they grow up, and are fit for some better and more important occupations. Is it not so?

Child. Yes.

Mother. Just so it is with pious men on earth. They here begin to know God and his will; they are punished by God for their many faults; they are in danger of being offended and misled by bad men: in the mean time they become wiser and more fit to be placed in heaven, there to perform much better things.

Child. What do they perform in heaven?

Mother. God has only revealed so much of this to us, as is necessary for us to know; and you cannot understand all this yet.

Child. Oh! tell me something of it.

Mother. Do you recollect what a happy state Adam and Eve were in, when God first created them?

Child. Yes. You told me that their soul was endued with wisdom and holiness; their body was immortal; they had all that was necessary for their happiness.

Mother. Very well, my dear child. And in this happy state they would continually have increased in the knowledge of God; they would have enjoyed his benefits with a glad heart, have praised him, and glorified him with a holy life. This is the state of happy men in heaven. They know God; they live in pure innocence; they are in the pleasant company of good angels; they praise God; they love God; they are glad in his fellowship; sin no more; die no more; and enjoy inexpressible happiness, and without end.

Child. Oh! if I could but go to heaven too.

Mother. Live so, that you may hope to go there; for only those who love God from their hearts, and are good, have the hope of attaining this joy.

Child. When do we go to heaven?

Mother. You know what man consists of?

Child. Yes; of body and soul.

Mother. Now, when the good man dies, his soul goes to God, in heaven; but the soul of bad men to hell.

Child. I have already often heard talk of that: it is, I suppose, a dreadful place.

Mother. So it is, my child. God preserve you, that you may never see it. It is, as I before told you, the dwelling place of bad, impure spirits, who fell off from God and were disobedient. To these, then, the souls of wicked men are banished.

Child. But what happens to the bodies of good men?

Mother. The bodies of the pious will be brought out of the earth alive again by God.

Child. My body too?

Mother. Yes, your body will be awakened, and united with the soul.

Child. Shall I look as I do now?

Mother. Far more beautiful, my child, far more glorious! The bodies of the happy will be freed from all weaknesses; surrounded by splendour and honour. They will no more become old or sick, and no more die. In short, nothing will be wanting to body or soul of the good, that they could wish for; and it will be ever well with them.

Child. Shall we soon arrive at such a great glory ?

Mother. At the last day of the world. For this world will not always stand.

Child. But why has God created it, if it shall not remain ?

Mother. When a house becomes old and out of repair, what does a rich man do with it ?

Child. He pulls it down and builds a new one.

Mother. Well ! The rich and all-powerful God will do the same. The world gradually gets old ; God will pull it down and build a new one. You have seen my old silver cup ?

Child. Yes : it was much bent, and did not look so handsome as the new one.

Mother. Now, my child, do you know what the goldsmith did with it ?

Child. No.

Mother. He laid the old broken, black cup on the fire, melted it, and cast this fine new cup out of it. God will do the same with the old world. He will put it all into fire. Sun and moon, the earth and all stars will melt together, and God will produce a new, more perfect and immutable world.

Child. Oh, when will this happen ?

Mother. This will happen on the last day.

Child. When will the last day come?

Mother. That God only knows. And as we do not know it, my child, we must daily hold ourselves in readiness for it. For on that great and dreadful day God will judge all men, pronounce their sentence, and give to each according to his works. He who has thought, spoken, and done much good, will receive much good; he who has thought, spoken, and done much evil, will receive much evil. Oh! how needful is it, my dear child, that we avoid all evil. Does not God know all that men do?

Child. Yes, he is omniscient, you told me.

Mother. Does he not also know the thoughts of the heart?

Child. Certainly.

Mother. And there is not the least evil, not even a bad desire, for which God will not punish bad men. And there is not the least good, for which he will not eternally reward the good, in his grace. In his grace, I say: my child, mark this well! for I shall now soon tell you, who has brought us all the happiness which we shall receive. Only pray diligently to God, to preserve you from the bad ways which lead to destruction; that he make you

better, and worthy of that eternal glory. Good God! preserve me, that I may not deprive myself, by any wilful sin, of the happiness which Thou hast intended for me. Govern my vain heart, that I may employ the short time of my life in doing much good. When I die, take me to thyself. Oh! how will I praise Thee, if Thou make me wise, and holy, and immortal! how will I eternally praise Thee with a glad heart!

Eccl. xii. 13, 14. Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

John, v. 28, 29. The hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Dan. xii. 2, 3. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they

that turn many to righteousness as the stars for ever and ever.

Rom. vi. 23. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

CONVERSATION XXI.

Mother. A benevolent man had received a poor little boy into his family, for the purpose of educating him with his own children; he was nursed and attended to with the greatest care; he was instructed by the father himself and by eminent masters; he had an abundant share of the best food, had comfortable clothes, and received many useful presents. When the boy was grown up, he became disobedient and wicked; despised his benefactor, and grieved him by his disgraceful conduct. Pray, was this a good child?

Child. No, he was an ungrateful and a bad boy.

Mother. Well then, my dear child! how many good things, how many benefits has your kind God bestowed upon you! He has given you life, a sound body, and a reasonable soul;

he has hitherto given you food and raiment, has caused you to be well instructed ; and will, as you were told yesterday, lead you after your death to eternal joy and glory. Oh ! what an abandoned and unhappy creature you would render yourself, if you were not to revere this gracious God ; if you were not to love, to honour, and to obey him. What do you think ? should such a kind and benevolent man leave the wicked and ungrateful child unpunished ?

Child. I cannot believe it.

Mother. Should God, then, who punishes every bad thought and action, not likewise punish an ungrateful and disobedient man ?

Child. Surely he will punish him.

Mother. Could you run away or escape from God ?

Child. No.

Mother. And why not ?

Child. Because God is every where.

Mother. Well answered, my child. Does God also see every thing you do ?

Child. Yes.

Mother. And hear what you speak ?

Child. Yes.

Mother. And know likewise your thoughts ?

Child. Yes; because God is omniscient nothing is hid before him.

Mother. If so, beware of ever thinking of what is evil, or of doing wrong, lest God should cease to love you. Commune often with yourself, and say : My kind Creator gives me every day so many good things ; what I eat and drink comes from him. When a sound sleep refreshes me, when my Parents render me happy, when the society of other children amuses me ; to whom am I indebted for all this, but to God ? Him, therefore, I will love above all ; him I will endeavour never to offend, by any sin or ill-behaviour. How should I do such a great evil and sin against the Lord God ! Is it likely the good man we have spoken of before, should ever again feel disposed to do good to, and to support, the wicked and ungrateful child ?

Child. That is hardly to be expected.

Mother. If then, you were turning towards evil and disobeying the commandments of God, could you ever entertain a hope that he would henceforth be your kind and loving father ?

Child. No.

Mother. If disease or any other misfortune were to befall you, could you expect his assistance to deliver you ?

Child. No.

Mother. Do you see now, my dear child, how miserable and wretched a man is, who lives in perpetual fear of God's wrath and punishment?—who has no certain prospects of his assistance and future benefits?

Child. Yes, indeed, such a man is miserable beyond expression.

Mother. But hear now, what God has promised to those who love and fear him.

Romans, ii. 6—8. God will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

Psalms xci. 14—16. Because he has set his love upon me, therefore will I deliver him; I will set him on high, because he has known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.

Malachi, iii. 17, 18. And they (the righteous) shall be mine, saith the Lord of hosts, in

that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that feareth God and him that serveth him not.

CONVERSATION XXII.

Mother. Would you like to hear something of a very good and interesting child?

Child. Yes, it would give me great pleasure.

Mother. But, I am afraid, it will be too long for you, and tire you.

Child. Oh no: your stories are never too long for me.

Mother. Well then, I shall give you the history of a very happy and blessed child.

There was a good and gentle little boy, who so fondly loved his Parents, that he was deeply concerned, whenever he had given them, even unintentionally, the slightest offence. He loved his father and mother dearly. When they happened to be ill, or to meet with some other

misfortune, he felt much more grieved than if it had befallen himself. Whenever he had been careless in performing his little tasks, or had done any thing wrong, he often said: How willingly would I undergo any punishment, and see myself deprived of every good thing I possess, if but my dear parents would not be displeased with me. When he observed the servants, or any of his brothers and sisters acting wrong, or doing mischief, he informed his father of it in private, whenever he considered it of importance; but when it was trifling, he was silent. He never wanted encouragement from his parents to learn. He rose at an early hour, and went cheerfully to his preceptor. When amusing himself at play, he was neither noisy nor foolish; and when occupied, he always did something that was useful. When his sister was desired to fetch something from the next room, he would run before her with great alacrity, to save her the trouble. For every present he received he expressed his heartfelt thanks. He frequently related to his play-companions what good Parents he had, and how kindly they treated him; and to please and gratify them in every thing was his highest ambition. He therefore would rather suffer

himself to be wronged by his brothers or companions, than engage in any dispute or quarrel which might displease his Parents; and when he had been so imprudent as to quarrel with any of them, he was ashamed and felt sorry for it, for he wished to save his Parents every kind of displeasure and grief. In this manner he endeared himself, as you may easily imagine, to every one around him; his masters distinguished him, and held him up as a model for imitation. In the whole circle of his relations he was highly thought of, and considered as excelling all the rest of their children. When he was grown up and had acquired much useful knowledge, God visibly blessed him, and made him in his turn a father of pious, clever, and obedient children. When his father died, he took his mother into his house to live with him, on whom he bestowed the most affectionate care and attention during the remainder of her days. She, in return, prayed daily and hourly to God for the welfare of such a pious son, and, when breathing her last, gave him her blessing with many affectionate tears. Such pious prayers and good wishes did not remain unheard. Her son increased in wealth and honours; most of his children are at this time

provided for and prosper ; and he enjoys health, comfort, and tranquillity of mind at an advanced age.

CONVERSATION XXIII.

Mother. Last Sunday, our clergyman, after having catechised the children and explained to them the fifth commandment, addressed them in a most impressive manner. I should wish to repeat to you the substance of his charge, and shall be glad, my dear child, to hear afterwards what you think of it.

“ My dear children !” said he, “ after the explanation I have just now given to you, I hope you are all aware what great obligations you are under to your Parents, and how careful you ought to be in conscientiously fulfilling your duties towards them. For it is through them that God has preserved your life. Without their solicitous care and unremitting attention, you would have died immediately after your birth ; they have fostered and cherished you, even before you knew that you were in existence ; from the first moment of your life to this period they have given you food and

raiment; they have guarded you from errors and evil, and led you to all good. Every thing that is on and about you belongs to them: you are not your own; you are exclusively theirs. God therefore has given them an uncontrolled power over you; he has permitted, nay, even commanded them to correct you, whenever you do wrong: they are responsible for your conduct, and will be brought to account at the last day, if, through their neglect, you have been led to destruction. Hence they are bound to give you a suitable education, to correct you, and to employ every means conducive to your becoming good, wise, and pious. It is therefore your first and most sacred duty to do readily every thing (if not in direct opposition to God's commandments) which your Parents desire; to shew, on every occasion, the respect due to them; to love them with filial affection; to render them happy as far as lies in your power; to be grateful to them; to assist them in your turn, and to be kind to them whenever you can.

“These are the duties you owe to your Parents. Whoever neglects these duties is an abomination in the eyes of God and men; for he is guilty of ingratitude, a most degrading

and heinous sin. But he who, with a willing mind, discharges these duties, has God's own promise that he will love and bless him; he is to enjoy heaven's best gifts; he will prosper, and his life will be long in the land which the Lord God has given him. Therefore, ye children, obey your Parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise), that it may be well with thee, and thou mayst live long on the earth. *Ephesians*, vi. 1—3."

Now tell me, my dear child, what you think, and how you feel, when you reflect on your own conduct towards your Parents?

Child. Oh! I feel shame and sorrow; for many times I have neglected these duties, and grieved my beloved Parents by disobedience. Yes, I am indebted to them for every thing. They have given me whatever I wanted. They have bestowed the most tender care upon me, and still continue their love and kindness towards me. From henceforth I will honour them all the days of my life; I will obey them, and endeavour to prove a grateful child to them.

Mother. And I, my dear child, praise you

for making such promises ; only endeavour to fulfil them, and God will bless you : you will be happy, and your parents will love and rejoice in you.

The importance which Pestalozzi attaches to a right domestic education, the strong recommendations and arguments which he produces in its favour, and the earnest appeal which he makes to Mothers, require to be frequently pressed on their attention, and kept constantly in view.

What the Mother is, and ought to be to her child, has never been conceived and expressed with so much truth, force, and warmth, as by Pestalozzi. It is, perhaps, by Mothers and Infants only that the value of the system can be fully understood : it is through them alone that it can ever arrive at general adoption.

Had Pestalozzi confined the communication of his theory, in the *first instance*, to those whom he always considered and acknowledged as the proper instruments for carrying it into practice ; had he bestowed upon Mothers and

Infants his time, his powers, and his means, the excellence of the system would, ere this, have been more generally admitted, and the practice more widely diffused.

In his endeavours to explain the treatment which children require, and to make himself understood by school-masters, by the learned, (who were incapable of comprehending him, and still less capable of carrying his ideas into practice,) he encountered only unavailing toil, and harassing delay. Had his establishment, at the commencement of his undertaking, instead of being composed of masters possessing knowledge, but incapable of communicating it, and who could not condescend to the simplicity required by Pestalozzi in elementary teaching, consisted of Mothers and young children, he would have been spared the anxieties, difficulties, struggles, and disappointments which incessantly attended him through the course of his long and arduous career: these miseries and impediments would have been replaced by the happiness which he so well merited, that of daily witnessing the truth, the inestimable value of his principles; he would have enjoyed the rich fruits of his labours in a scene best suited to his tender and benevolent heart; and would

have been enabled to look forward, with hope and confidence, to the future, from the conviction that, through the instrumentality of Mothers and children trained by himself, the soundness of his views, the excellence of his system, the divine spirit of philanthropy which animated him would become manifest, would be acknowledged and acted upon, not only by Mothers and during infancy, but subsequently by Masters, and through every period of instruction; most important advantages would thus have been obtained in public, as well as in private education. An appeal to Mothers must be *continued*. It is through the instrumentality of Parents and children that Pestalozzi's noble views may still be promoted, his darling wish be accomplished, that of producing, by judicious and harmonious education, a general reform and amelioration in the condition of man.

According to Pestalozzi, the means for giving strength to the body, clearness to the understanding, and purity to the heart; the means, in short, for the proper exercise of all the powers, exist where nature first placed the child—at the Mother's breast in the domestic circle.

As the Parent's love is the sun under whose influence, so the domestic circle is the ground upon which only the tender plant can prosper and expand. Reared in a life of liberty, of innocence, and of interior satisfaction, every hour nourishes the feelings of LOVE, FAITH, and GRATITUDE—the pure elements of morality: every day new exercises give strength to the body, every day awakens some new glimpse of intellect. Sheltered from the infections of the world, the child grows up in the whole vigour of his existence—far from all desire to shine, and to appear more than he really is. Nothing disturbs his inward peace and harmony: he is proceeding, step by step, in a well-regulated path of natural development, to the full perfection which he is capable of attaining.

All who have the permanent good of mankind at heart, all who allow that the cause of religion and virtue mainly depends upon a just moral development—upon a right training; who are convinced that the influence of education is not confined to this world; that it extends to the world to come; all such should zealously strive that the work which Pestalozzi

has so successfully begun, may survive him; that his principles and their effects may stand as unrivalled monuments of his enlightened, humane, pure, and disinterested mind, long after his angelic spirit shall have soared to better regions, and his earthly tabernacle mouldered into dust.

